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HYMN.

"Making melody in your hearts."

PROF. EDWIN H. LEWIS.

Oh! not alone in words, dear Lord,
May we thy praise declare,
But let the songs our lips accord
Be sung as if in prayer.

Sweeter than any organ-peal,
Deeper than words can start,
Into our praises may there steal
The music of the heart.

So shall thy children see thy face
Above them bending low;
So shall our spirits feel the grace
Thy presence can bestow.

Whate'er the note, whate'er the word,
Faltering, or weak, or strong,
Still by our Father shall be heard
A prayer in every song.

Strengthen our wills, dispel our cares,
As in thy house we bow;
In all our songs may there be prayers,
In every prayer a vow.

DIVERGING LINES.

REV. ARTHUR E. MAIN.

If, as we are told, no two grains of sand are exactly alike, it ought not to surprise us that there are so many and great differences among men. The unlikenesses to be considered in this article are the diverging lines of opinion and effort among those who are seeking to help give shape and direction to our denominational life, thought, and work.

It is cause for gratitude that these diversities exist with so little actual opposition and unkindly feeling; but real differences do exist. Starting with true intentions and good motives, we find ourselves following diverging lines of belief and action as to ways and means, although on the road, as we believe, to common and right ends.

In view of these facts, fraternal and thorough discussion,—not debate,—would seem to be our present privilege and duty; not that this or that side may, if possible, win a victory; but in order that we may together arrive as near as possible to fundamental truths. We have the right to go before our people with these discussions, expecting that they will approve and support the way that seems to them most Scriptural and reasonable.

Several months ago the *Baptist Teacher* contained an editorial reference to a proposed competing series of Lesson Helps. The editor found no fault, but, in a pleasant manner, said he would "give notice" that, in a fraternal spirit, his publications would earnestly seek to win continued success by surpassing their competitors in excellence. So profoundly convinced am I that the present is one epoch-making period in our history, and that certain principles are correct and Scriptural and therefore excellent, I want to hopefully plead for them a little longer, trusting that we may not only feel after, but actually find, the most successful way of accomplishing our denominational work in the world.

I hope, at least, to escape such reproof as was administered by Job to his three friends when he said to them in irony: "No doubt but . . . wisdom shall die with you!" For I can lay no great claim to originality or exclusiveness of

right in respect to opinion; but know, rather, that I am voicing the sentiments of many of our people. Nor am I willing to be understood as assuming to counsel those older and wiser than myself; but simply as exercising a right to participate in the discussion of living issues.

Our denomination as a body has in hand three kinds of organized work—Schools, Missions, and Publications; and it is the purpose of this article to suggest a few reasons why these enterprises now have special and just claims upon Seventh-day Baptists for larger and larger contributions of funds.

1. Schools. (a) Our institutions of learning ought to be, not narrowly, but intensely and intelligently loyal, in spirit, purpose, and method, to the faith and work of the denomination. This is far more important than that we have students or receive money from those outside our own churches. We should desire to attract such students and to be worthy of such aid; but if we are to become qualified for the general and the specific work given us to do, our schools must, in the true sense, be independent of both, keeping themselves free from every kind of compromising obligations to either. Now if these institutions are to be thus worthily independent, because nourished best and most by their true mother—the denomination; if they are to be capable of saying to all with true self-respect and courtesy: We desire, need, and aim to deserve, by the work we do, your money and patronage, and we will give to your young men and women the very best we have; but we purpose to be, through and through, first, Christian, then Seventh-day Baptist,—then are they worthy and in pressing need of large endowment gifts from the rich men and women of our churches. (b) Our colleges ought to be able to promise and to furnish, beyond the reasonable doubt of fair-minded persons, a really first-rate general education; and our one Theological Seminary a first-rate theological training. All this should be so good and thorough that the most scholarly and ambitious need seek nothing more than to supplement work in our own schools by a brief attendance at some other institution, older, more largely endowed, and better equipped. There are those who seem either to think that this is not necessary, or that it is beyond our capabilities. For one I believe in both the necessity and possibility of it; and that we ought at once to rise to the manifest proof of our abilities. It is not, it must not be thought to be, an impossible thing; it is too vital a matter to us as a denomination in this day of marvellous progress in the world of thought. But in order to do this work, tens and hundreds of thousands of dollars, in endowment, are absolutely necessary. Our professors are overworked, and have not the needed time for research in the many and wide fields of knowledge so essential to growth; and the college library shelves are either unfilled or altogether too few in number. My personal interests are identified with another cause; but it has long seemed to me that one of the noblest uses to make of riches is to endow

Christian colleges and seminaries, and thus send rich blessings on from generation to generation.

2. Missions. Having, as I think, furnished the readers of the RECORDER full proof that we ought to engage in mission work, both home and foreign; and intending to continue furnishing, line upon line, precept upon precept, here a little, there a little, I will now simply state the case as follows: If our missions are to really live, there must be growth and fruitage. Growth and fruitage, by the laws of all forms of life, require that we advance. Either a stand-still or retrenchment, whether at home or abroad, tends, in the very nature of living, spiritual things, toward decay and death. Hence the reasonableness of the Missionary Board's appeals for increased contributions, that there may be enlargement upon all fields.

3. Publications. (a) The influence of the press for good or evil, by the propagation of truth or error, cannot be easily overestimated. Its use and acknowledged power in the sphere of politics, commerce, education, and religion, seem to be on the increase; and we ought not to be slow to take advantage of this, in our work as a Christian denomination. (b) We need to be more alive to the importance of building up a denominational literature; of having books, tracts, periodicals, and papers, written, published, *paid for*, and *read* by Seventh-day Baptists. There is a lack of ambition, loyalty, and self-respect, in this regard, that does not speak well for us. (c) We need the best possible denominational press for our own upbuilding in doctrine, spiritual life, and general knowledge; and for the promotion of intelligence, unity, strength, and enthusiasm, in the spirit, purpose, and work of our people. Nothing but folly will prevent our drawing from every source within our reach all possible inspiration and helpful knowledge; but we cannot always thrive well on imported, foreign products. It is the part of wisdom for us to produce, by means of the press, more and better intellectual and spiritual food for our home consumption. This is essential to real progress and permanency, and to a good standing in our own eyes and in the estimation of others. We must command the respect of those whom we hope to win. (d) For the sake of the future the press stands ready to do our bidding, and record the best that we are thinking and doing to-day. Our homes, churches, schools, and missionary enterprises, ought to leave to the future many priceless inheritances; but among the best of all would be the printed pages, telling of to-day's highest aspirations and achievement. If this shall be done then may the next generation, possessing and improving what we shall have left, bequeath to the one following a better heritage; and that to the next, one better still. (e) We need a good denominational literature, with something of breadth and completeness in its scope, as a preparation and means for broadly aggressive work. We have a most important special as well as general Christian work to do; but let us

not overlook the scriptural and inclusive relation of the general to the special, or suppose that we ought not to publish a great deal besides Sabbath truth. When it is said that there is no use for the Tract Board if the *Outlook* be given up; that *our* work is to convince Sunday-keepers of their error; that the cause of Sabbath Reform sometimes seems so great as to require that other causes give way to it, some of us feel like crying, Nay, nay, brethren! How can ye thus read the Scriptures, or interpret the signs of the times? No doubt other denominations, like the Presbyterians, Methodists, Congregationalists, Baptists, have, each of them, a distinct mission in the world; but their publications and other forms of organized efforts, are Christian, evangelistic, educational, as well as denominational. This accounts, in large part, for their usefulness and growth. Their distinguishing denominational beliefs and their loyalty, serve to give tone, direction, and inspiration to the general Christian, evangelistic, and educational undertakings. The very fact that we have a special line of work that is so important, exposes us to the perils of extremes in our judgment of those that differ from us, in the over or under-estimation of ourselves, in excess of zeal or in lack of devotion, in hopefulness or in depression. And I believe that the only certain security from these perils is in keeping our specific work very close to the sanctifying, tempering, guiding influences of all the forms of work that belong to a living, healthful, broad Christianity. To apply these principles to our publications means to expend *proportionately* less on Sabbath Reform literature, and more on such publications as the *RECORDER*, *Helping Hand*, Gospel, Historical and Doctrinal tracts, etc. For example, to add one or two thousand dollars a year to improvements upon the *RECORDER*, above subscriptions, would increase, by so much, its power for good as an educator and inspirer of the people. But, brethren of the churches, let us not, Pharaoh-like, demand that our Tract Board make bricks without straw. They cannot advance unless we sustain them by our subscriptions, labors, prayers, and gifts.

FAIRS, FESTIVALS, GRAB-BAGS, ETC.*

PROF. EDWIN SHAW.

One of the most important and perplexing questions which comes before us as a denomination is: "How shall we raise the needed funds to meet our church expenses, to spread the gospel, and to promulgate the Sabbath truth?" Many methods and schemes have been tried with various results, from the extremist on the one hand who advocates a direct tax on each church member and on every dollar of property, to the extremist on the other hand who would have no subscriptions or pledges; in fact advocates a no-method, and a "let-the-pastors-and-the-Boards-take-what-the-people-voluntarily-give-and-trust-to-the-Lord-for-the-rest" sentiment.

The advisability of one of these methods has been assigned to me as a topic for discussion in your Ministerial Conference, *viz.*, the fair, festival, grab-bag, etc., method.

You will notice, first, if you please, the wording of the topic: "Is it advisable for the church to use such means as fairs, festivals, grab-bags, etc., to raise its finances?" Your attention is called to two points: First, "For the church," and second, "Is it advisable?" A thing may be right,

proper, and advisable for a humane society, a hospital, an asylum, or a literary society, that would not be right, proper, or advisable for a church. Then, "Is it advisable?" not "Is it right, or is it wrong?" Now we are taught by precept, by example, and by experience, that some things in and of themselves may not be wrong or sinful, yet they are wholly inadvisable. And so in the discussion of this question it is proposed to remove it from the realm of the right and wrong and to consider it wholly in the light of advisability. Such methods may be right or they may be wrong; the writer is rather inclined to the opinion that as a *general rule*, for the church, they are wrong; but that is not the question, and to cease longer to beat about the bush, I may say at once that I think it is *not* advisable for the church to use such means as fairs, festivals, grab-bags, etc., to raise its finances. And I have no sooner made this assertion than I hasten to qualify it by adding that circumstances alter cases, and that I mean it in a general sense, and would not rigidly apply it in every specific instance that might be cited, and furthermore I would limit the meaning of that part of the topic following the word "grab-bags" which reads, "and so forth," so that it shall *not* include oyster-suppers, donations, socials, and other gatherings of a like character, where the pecuniary profits, if there are any, are but a due compensation for labor done by those who have the entertainment in charge.

Having made the proposition that such methods are not advisable, I suppose the burden of proof rests upon me, and, not being able to find any passage of Scripture bearing *directly* on the topic which I might use as a text or as proof, I beg leave to offer the following reasons in substantiation of my position:

1. I believe that such methods are not economical; in fact, I believe they are directly wasteful of time and money. This I have not time to discuss at length, but if you will make a careful estimate of the time spent in "getting up" a fair or festival at the moderate rate of eight cents an hour, and the cost of materials used at a nominal price, and then compare the sum with the amount of actual proceeds of the affair, the result will justify my opinion. Because it is for the church large prices are asked for the articles, which are frequently of little use and less beauty. Here is a waste of money. Let him who buys purchase the article, if needed, where it can be obtained for its real value and put the surplus into the church fund; let those who work at the fair spend their time in a more profitable way and put their earnings into the church fund, and you will then see the force of this first reason, the economical one.

2. It furnishes an excuse to those who patronize the fairs and festivals, by which they think they are relieved from other financial obligations to the church. Ask a young man for one, two, five or ten dollars as the case may be, to make up the pastor's salary, and then listen: "Well, I hardly know, I spent between four and five dollars last week at the church fair, and I attend the socials pretty regularly, and it really seems to me that I have done about all I can for the church just now." Ask some girl for her mite. "Well, I have no money just now, and besides I worked a strait week, day and night, last fall on that fair, and it seems to me I have done about my share comparatively." It becomes an excuse to many and quite a reasonable one, too.

3. Another reason that I would offer in favor of my position is that such methods foster a spirit of gambling. Not that grab-bags, fish-

ponds, and neck-tie or basket socials are dangerous or harmful in themselves; nevertheless they foster a spirit of games of chance. This spirit is in us by nature and finds plenty of opportunities for development in social and business life, without the aid and encouragement of the church. It begins with the school boys who trade knives "unsight and unseen," and ends with the men who engage in the wildest speculations on Wall Street. Anything which has even the semblance of a game of chance I deem unworthy the sanction of the church, even to raise its finances.

4. One of the most important results of church giving is the reflex effect upon the giver when the gift is free and comes from the generosity of the heart. This good result is all lost when some little boy gives a hard earned nickel for a flat-iron holder, and finds he has made a poor bargain; or when a woman exchanges a dime for a five-cent pen-wiper, and wishes it were something else; or when an old bachelor pays twenty-five cents for a piece of muslin puckered up into that peculiar shape called a dusting-cap, and wonders what he can do with it. On the part of those buying it becomes a purely business transaction. A person can give fifty cents to missions and his prayers will go with it. He can pay a dollar for some pretty little knick-knack and the money may reach a worthy end, but few are the personal prayers that accompany such a gift.

5. That such methods are beneath the dignity of the church I would offer as a fifth reason. They are a species of begging, not of alms-giving, often of extortion, not of free-will offerings; sometimes of stealing, not of beneficence. This may seem hard to say, yet it is true. Besides they have the flavor of the ideas suggested by such expressions as the following: "Church-social, all are welcome, salvation free, coffee ten cents," or "Drop a nickel in the slot and see the pastor smile." Business men do not use such methods to augment their wealth, why should the church stoop to employ them?

6. The last reason I shall mention in this connection has no direct reference to the question, yet its indirect bearing is worthy of consideration. I find no where in the Bible that the children of Israel or the apostles used such methods in maintaining the temple worship or in spreading the gospel; and again I find that the piety of our churches, the better class of its members, looks with disfavor upon such methods. There are other reasons that might be mentioned, but in conclusion to summarize:

1st. The question has been limited so that it does not include *all* gatherings of the church for the purpose of sociability, or even when a money interest is in view.

2d. Only one side of the question has been presented. There are two sides.

3d. It is not advisable for the church to use such means as fairs, festivals, grab-bags, etc., to raise its finances, because it is not economical; it furnishes an excuse from other financial church obligations; it fosters a spirit of gambling; the reflex effect of giving is lost; it is beneath the dignity of the church; it has no example in Scripture; and it does not find the approval of the best people.

It would not be worth while to live if we were to die entirely. That which lightens labor and hallows toil is to have before us the vision of a better world through the darkness of this life. That world is forever before my eyes. It is the supreme certainty of my reason, as it is the supreme consolation of my soul.

*Read at the Ministerial Conference in connection with the Quarterly Meeting at Milton Junction, Feb. 27th, and published by request.

TO CHURCHES AND INDIVIDUALS.

A PERSONAL APPEAL.

The Board of the American Sabbath Tract Society, acquiescing in what appears to be the general opinion of the denomination, that the Society should not longer continue to collect funds by a special agent, finds it is necessary to communicate with you concerning its work and its needs through these printed lines.

The demands upon the treasury of the Society, and upon the wisdom of the Board, were never so great as now. The late Chicago Council recommended several important measures which call for increased outlay of money, and for great wisdom in planning future work. Its recommendations concerning the improvement of the SABBATH RECORDER, the extending of the circulation of the *Outlook* among laymen, and the more extensive sale and circulation of publications cannot be carried on without largely increased contributions. The recommendations and suggestions relative to publishing a new weekly newspaper, the removal of the Publishing House, and the general strengthening of the publishing interests require careful consideration, and the united wisdom of all our people. The Board, therefore, appeals to the people, men and women, church members, friends of the Sabbath and of the cause of Christ, to fill the treasury with their gifts, and to communicate to the Board their wisdom concerning all these points. The work belongs to the people. They own the publishing interests which the Board has in charge. We therefore desire to take you into our confidence, and to have you share in our counsels, that we may better accomplish the Master's work, in your behalf, and in his name.

It is not possible to say exactly what amount of money we ought to have during the current Conference year. Should we fulfill the advice given by the Council, including the starting of a new anti-Sunday law weekly, together with the payment of the present indebtedness, we must have \$25,000. Eliminating the new weekly, we would require \$15,000; and to carry out only the work at present in hand and arranged for, paying the present indebtedness, will require not less than \$12,000. We therefore urge all the churches to adopt the plan recommended by the Council, which, in substantially the same form and known as the "five-cent plan" has received the repeated commendation of the General Conference, and the mutual sanction of the Tract and Missionary Societies. In addition to this, we kindly invite those individuals to whom the Lord has entrusted a comparative abundance of this world's goods to increase the sum thus raised by the churches by liberal personal gifts. We shall be glad, if they desire to do so, to have them designate the department of work to which they wish their money applied.

The Board is anxious to carry out the suggestions of the Council by co-operating with the Missionary Society and other Boards and agencies, in distributing and selling publications. This department of our work has never been developed as it deserves to be. Hoping to awaken a new interest in this matter, we earnestly invite all friends of the cause, particularly those members of the Tract Board who reside at a distance from Plainfield, N. J., to give us the benefit of their suggestions and counsels concerning the best methods to strengthen and enlarge our publishing interests. Please send these at an early day, that the Board may have the advantage of them in making up its annual report for next August.

There has been no time in the history of this Society when the demand for a broad conception of our denominational work, and for sanctified hearts and consecrated lives on the part of all our people, was as great as now. Wisdom, courage and liberality ought to be doubled on every hand. Each year demonstrates the fact that we have a specific mission as Seventh-day Baptist Christians. The history of the Protestant movement shows that denominations have come into existence, and have been perpetuated, because specific truths must be made prominent in order to secure the attention they demand. Presbyterians had a distinct mission to exalt the "Sovereignty of God," Methodists to exalt "Free Grace," Congregationalists to emphasize the independency and authority of the Individual Church, Baptists to emphasize the value of immersion as essential baptism. Our denominational position is the core of the Protestant movement. Our warrant for denominational existence is found in the necessity which has existed, and continues, for exalting the authority of the Bible against tradition. If that necessity had passed away, if the Bible is truly and honestly exalted in the church as the "only rule of faith and practice" for Christians, so that there is no longer special need for making that fundamental truth prominent, our work is done, and our denominational life should merge itself into the larger life of the Church universal. All our work in common with non-Sabbath-keeping Christians can be done far better by surrendering our denominational organization. Our position is an unjustifiable schism in the Church of Christ if we have no specific mission in exalting and spreading Sabbath truth. The Society, whose interests you have placed in our charge, owes its existence to the belief that the special work of Seventh-day Baptists is to promulgate Sabbath truth, prominently, earnestly, and continually. Because the Board believes that our mission is not fulfilled, but rather that it is only fairly entered upon after centuries of brave and patient waiting, we make this appeal. Because you are Seventh-day Baptist Christians we believe that this appeal for money, counsels, and prayers, will be heeded gladly. May the Lord of the Sabbath, the Saviour of men, grant unto you, and to us, your representatives and his servants, all strength and wisdom.

In behalf of the Board,

GEO. H. BABCOCK,
A. H. LEWIS,
L. E. LIVERMORE, } Com.
J. F. HUBBARD,
STEPHEN BABCOCK,

MORE TESTIMONY FOR THE SCRIPTURES.

CHAS. M. MOSS, PH. D.

The December number of the *Contemporary Review* contains an article by Professor A. H. Sayce, of Oxford, on the latest results of Oriental archaeology, that may fairly be said to take away one's breath. We became familiar a few years since with the astonishing discoveries made by Dr. Schliemann at Hissarlik, for all time setting at rest the veracity of the Homeric chronicle of Troy, and rendering utterly useless the libraries that had been written to prove that ancient Ilium either had no existence, or was situated here or there. We have been amazed at the discoveries in the sands of Egypt at Zoan and at Deir-el Bahri where the Pharaohs were found interred, and elsewhere. Greece has rendered up some of its wonders to the scholar and his spade; the recent work of Lanciani regarding the excavations in and around Rome is fresh in memory. All students who care to know the beginnings of civilization, or the history of peoples whose records were thought to be too obscure to be revealed at all—biblical students who longed to see the historic narrative of the testaments established against cavil—are having their fondest desires gratified in an unexpected measure.

And now comes Professor Sayce to corroborate the hints given out some time since that the Old Testament is meeting with re-enforcement, where least expected. No school boy is taught that Arabia is anything but a sandy desert, and no one imagines more than a scattered popula-

tion in it, present or past. But the sands have begun to yield up striking records of nations ruling in splendor and power in Arabia and Palestine before the Jews were heard of. We are told that thirty-three sovereigns have been placed in the historic procession that antedates the Jew, and what is of vastly more consequence, they ruled a people of intelligence, who carried on a correspondence in a complicated tongue, had schools, teachers and books. And there-with disappear those destructive critics who have thrown Moses aside because he did not know how to write, on the supposition that letters were not in use for him to employ. It turns out that the exodus was into a territory about which these cultivated peoples lived, and if Moses did not know how to write, he had no excuse for not knowing. It must strike one as exceedingly singular, or exceedingly like what might be supposed—whichever one pleases—that Providence so well attends to his own affairs that where he can not preserve a mouth to testify for him, he buries slabs of stone and burned tile beneath the sands to do that work. And how curious that they lie buried till the moment comes when they are most needed, and then appear to the great consternation of one, and the delight of another! It makes one laugh the laugh of sarcasm to see the picture of Pharaoh in the *Century* and *Scientific American!* The teaching of the apostles gives us fresh courage. The Sinaitic manuscript of the New Testament rejoiced all hearts. And we venture the prediction, long since fixed as the conviction in one mind at least, that the secret crypts of ancient churches, the archives, or out-of-the-way-places of ancient monasteries, possibly the temples of Thibet, and certainly the soil of the East, hold enough to set all our minds at rest, and surprise and delight the biblical archaeologist.

That this exhumed nation should have had a written alphabet sets aside the age-long conviction that this proud place must be occupied by the Phœnician. That strange list of characters turns out to be derived, and, so far as age is concerned, a bantling merely. The significance of this discovery, from a linguistic position merely is past all present computation.

Perhaps as remarkable a passage as any in the brief article is the last, in which Professor Sayce says: "In one of the Arabian inscriptions discovered by Euting we find the word *lauan* used in the sense of priests. The word is etymologically the same as the Hebrew Levi; and when we recollect that Jethro, the priest of Midian, watched, as it were over the birth of the Israelitish priesthood, and had as his son-in-law the Levite Moses, there opens, as Professor Aommel remarks, 'a new and unexpected perspective in the history of comparative religion.'" The careful wording of this paragraph assures us that it means more than it appears to. We hardly dare express what it seems to imply.

This great past into which men are peering is a good antidote against the rush for the future in which the nations are engaging. That obscure time still has lessons for the sons of men. We have but begun to bring its resources to light. Every fresh discovery fills us with astonishment at the enlightenment of those ancient days. Their progress demands modesty on our part in estimating ourselves. Correggio's famous work in the dome of the cathedral of Parma, presents, at first sight, an array of clouds surrounding the principal figures. A second glance reveals multitudes of faces therein. Likewise this past has seemed a haze. Present revelations show that it is a mass of struggling, eager men and nations, of like frame with ourselves. Every new outlook ends in another haze, and where the beginning is we know not. We do know, however, that the purposes of the Almighty were being wrought out of their lives, and that we are the heirs to their inheritance in many ways—in life, in mind, in soul. In the presence of these revealing ages, one feels a smallness not otherwise vouchsafed to him, not even when scanning the future. It remains for him to have the seeing eye and hearing ear, that he may understand according to his measure what the mighty past has to say to the eternal now.—*Western Christian Advocate.*

MISSIONS.

THE Rev. John C. Lowrie, D. D., one of the Corresponding Secretaries of the Presbyterian Board for foreign missions, and who has in several instances shown us the warmest Christian courtesy, has recently resigned, after a service of over half a century. Along with resolutions of cordial appreciation, he is requested to act as Emeritus Secretary, with salary continued; and the Board still desires the aid of his experience and advice.

WE congratulate the church at Berlin, Wis., upon the near prospect of having a parsonage and barn for the comfort and convenience of a minister. Seventy-nine dollars have come from outside; and about one hundred more are needed. A meeting-house and a parsonage, with such a man as Eld. Todd to live in one and preach in the other, go far towards insuring growth and permanency; and we trust that other friends outside will help make up the needed sum.

BRO. GEO. W. LEWIS writes from Hammond, La., that the Sabbath service seems to be increasing in interest and attendance. The congregation on a recent Sabbath was the largest since he began his labors there, several First-day people being present. At Beauregard, Miss., they feel that they are advancing in spiritual things. The appointments are well-sustained, and the interest among the young people is good. Some are ready for baptism; and some who have recently moved there will join by letter.

WE recently enjoyed a very pleasant call from Dr. S. P. Barchet, a returned medical missionary from Ningpo, China. He was in Shanghai about a year ago, and is acquainted with our missionaries there. While speaking with much interest and hopefulness of our China mission and workers as a whole, being himself a medical missionary, he manifested the warmest zeal for our medical mission, and would urge us to send a helper to Dr. Swinney, believing that would be a most needful and useful addition to our mission forces. In his opinion now is the time to increase our hold, in the way of moral influence, upon the steadily though slowly progressing Chinese; and the work of medical missions furnishes one of the best means of access to the hearts of the people.

THIS is what a layman says in regard to home mission work by pastors: "One item especially interests me—that of the churches giving a portion of the pastor's time and sending them out to work in the opening fields. I believe if all the churches would carry out that plan, it would do more to awaken the people for the cause of Christ and increase the interest in both home and foreign missions than all the books and papers (except the Bible) that are being published on the subject, and at the same time increase the contributions to the Missionary and Tract Societies. By so doing our work would be more after the pattern of Christ in going from city to city and town to town. As it looks to me, the people need instruction in things that pertain to eternal life, and then to be left at times to develop with more of the burdens on their own shoulders. After the pastor has returned from his missionary trip, the brethren and sisters will be eager to hear the word preached and to hear reports of his labor. Each church and society would thus be a missionary band."

ONLY ONE CASE.

Referring to a new and small Seventh-day Baptist settlement in one of the far western States, a prominent minister in the North-west once wrote that, were he a young man, he knew of no similar place where he would more gladly go to labor and grow up with the church and community, than to that one.

Now the church has voted to call a pastor, and an earnest request comes to the Board for an appropriation of \$200 for the year 1891. They also, with this request, send a promise to endeavor to raise \$40 for missions.

They have an unfinished house of worship costing about \$1,000, not yet all paid for; and they greatly need a parsonage.

The minister they have chosen writes: "I do not know of another small society with such flattering prospects. The brethren and sisters are hopeful and ambitious. With good crops I do not believe that the amount asked of the Board will be needed more than two years. As soon as the farms and equipments are paid for, they will feel quite independent."

But what can the Board say in reply? Only this: "If the supply in our treasury were equal to our interest in the home fields and our appreciation of your needs and prospects, we would gladly help you. But we are bound to get rid and keep rid of these dragging, hanging-on debts. We have sent out to the churches the strongest and most earnest appeals for funds that it is in our power to make. It is absolutely impossible for us now to promise to aid you. But if the people respond according as God has prospered them, it will afford us profound satisfaction to help you, and to go forward in the great work of helping to win America for Christ and the truth."

Other fields also invite the reaper and the gleaner, but we cannot go and gather the waiting harvests.

For sometime we have been thinking of asking those who really believe in prayer to pray for our cause; and we will do it now. Pray that needed money may come to the treasury; that there may be more genuine Christian service and sacrifice; that as Jesus freely gave us the great salvation, we may freely give for the spread of his kingdom; that the Holy Spirit may bestow upon us the grace of liberal giving; and that the Lord of the harvest send forth laborers into his harvest. Brethren and sisters, pray fervently and effectually.

FROM C. W. THRELKELD.

SOUTHERN ILLINOIS.

Much of special interest to me has transpired. The ever memorable Council occupied some time. My quarter's work has been one that has been filled with hard work as well as some success. Two additions, one by baptism, and one from the Baptist Church, a late convert to the Sabbath. The interest good all along the line. As stated in correspondence to RECORDER, I think the outlook for our cause in Villa Ridge vicinity as good as in any one church in that country, if properly cared for; and without care no church can prosper. When I closed there for the few day's needed rest, I had received solicitations for work from a number of different points, which work I feel should be done as soon as possible. Bro. Johnson reports a large degree of success in his work at Shepherdsville, Ky., for which I feel thankful. If my health will permit, I shall go right on in the work, trusting God for results. May the Lord bless the work and the workers.

CORRESPONDENCE.

SHANGHAI, China, Dec. 4, 1890.

Rev. A. E. Main:

Dear Sir;—Sometime ago I sent to the RECORDER Miss Tsu's first letter to me. I answered that and she has now sent a second one. In my answer to her yesterday, I took up each one of the points she mentions, and also the questions. Her letter is as follows:

My Excellent Friend, Dr. Swinney:

Not long since you asked me to spend a couple of days with you, which I would have been glad to do, but my mother, afraid of the remarks of others, was not willing for me to do so, and on that account I could not accept your invitation. I do so wish she would not regard the words of other people in reference to the doctrine, and that she would be more brave and decided herself. Sometimes they are not speaking of her at all, and she thinks they are; I tell her they are not, and even if they are she need not mind it. I urge her rather to believe and be baptized, hoping others will say nothing; for if she thinks more of what people will say than she does of what is right, she will thus be forfeiting all hopes of eternal happiness. There never was a day, and there never will be, in which people will not speak against those that believe. If every one should be afraid of others and not dare to believe the doctrine, then very quickly there would not be left a single Christian. I tell her she should most fervently pray to God to help her, asking him to send the Holy Spirit to open her heart, give her more courage, and take away this fear of others from before her eyes. This, Doctor, I do hope will be the case sometime, and then I shall be exceedingly happy.

Occasionally I have brought out the Holy Scriptures for my relations and friends to see; some do not understand what is written, others say there is but little difference between us, for the foreigners worship the foreign God and the Chinese their god, and they suppose Jesus, being a foreigner, will save the foreigner, but would not be willing to save the Middle Kingdom people. I tell them there is but one only true God, and his only begotten Son, Jesus Christ, is most willing to forgive any one of any nation or people, if only such an one will believe in his holy name. Some tell me that I have taken foreign medicine and it has caused me to believe in the doctrine. But I say that cannot be true, for if it were, then all the dispensary patients ought to be Christians.

I believe the Scriptures when they say the body must die but the spirit will not; and though we spare no pains when the body is ill to have it cured, yet I do believe the soul, in comparison to the body, is of inconceivably greater value.

A friend asks me if all church members will go to heaven? If there should be an hundred members would every one of them be saved, or would only two or three, or ten or twenty of them be so happy as to have an entrance into the heavenly kingdom? I could not answer.

When reading the Scriptures I have asked them: "Where is there a single sentence in the Bible that is not true and good?" They reply: "Some things are good enough, but others are very different. For instance, forbidding to worship idols does not matter, but to speak against the worshiping of ancestors is very wrong indeed." To which I have answered, "The dead are not conscious whether you worship them or not." Again they would ask: "After the death of our ancestors we worship them by placing offerings before them; now, if you do not do so, how is it ever known whether you reverence them or

not?" To which I would answer: "I see in studying the Bible that we must not worship them, but we can always keep the remembrance of them in our hearts, which is the true way of honoring them."

In reference to my mother, as she is so afraid of others criminating and hating her for not reverencing them, she asks: Do you think if she should become a Christian she could worship our ancestors just a little?

Once a friend asked me what the Bible said on this subject; after a person became a Christian and united with the church, would he go to heaven, and what about his sins? This I could not answer satisfactorily. When you first gave me the Holy Scriptures I read the pages, but could not understand them at all. Afterwards I began to understand a little, and immediately there came into my heart the desire to be good.

I am not allowed to exercise my own will in anything, which troubles me very much, and on this account when you come to my home I am afraid to ask you any questions before the others, for all of my people are disbelievers in the doctrine, yet I am always thinking of what you have said to me at other times; indeed no day passes that I do not think of these things.

Recently you had a long talk with my mother in the city chapel; when she came home she told me what you had said, and that she thought every word was true and of the utmost importance. I asked her if she believed these truths now, was she still afraid of the opposition of others? She replied: "No, now I believe; I am not afraid." Yet not a week had passed before she was just as fearful of the sneers and remarks of others as formerly.

If you reply, do so at your leisure, and do not give it to any other person, but place it in my hand when we meet. May peace be unto you.

TSU SIAU TSIA.

10th month, 6th day.

RECEIPTS IN MARCH.

Church, Pawcatuck	\$ 24 32
Plainfield, N. J.	44 00
Second Brookfield	16 90
Hammond	2 42
Southampton	15 00
Second Westery	7 88
Ritchie	2 00
Utica, Wis.	7 00
Walworth, G. F.	9 00
C. B. F.	3 50
Milton Junction	12 50
Rockville	24 17
North Loup, collection for 1890	25 00
Farina, by Dea. Isaac Clawson, for C. M.	10 14
Richburg	5 00
Second Verona	3 55
by Mrs. W. E. Witter, L. M.	2 00
Utica Sabbath-school	5 00
Sisco	5 00
Plainfield G. F.	10 78
S. M. S.	8 37
Received through RECORDER office:	
J. A. Baldwin, Beach Pond, Pa.	3 32
Collection by O. W. Pearson, Summerdale, Ill.	2 30
Mrs. D. R. Coon, Auburndale, Wis., H. M.	3 00
Philip Burdick, Uniondale, Pa.	25 00
R. W. Brown, Hebron, Ill.	4 00
Mrs. Angeline Page, one-half of interest on note presented to Missionary and Tract Societies	37 62
Received through Woman's Executive Board:	3 30
Dispensary Fund	90 00
Teacher	20 00
Medical Missions	50 00
Mrs. Sarah Fitch, Brookfield, N. Y.	1 00
Prof. A. R. Crandall, Lexington, Ky.	50 00
Rev. E. A. Witter, Niantic, R. I.	5 00
George Greenman, Mystic, Ct.	75 00
George H. Greenman	25 00
Mary Grace Stillman, Potter Hill, R. I.	10 00
J. W. and Susie Loofboro, (Thank-offering) Welton, Iowa	10 00
Sarah A. Crandall, Niantic, R. I.	1 00
Mrs. Susan H. Goodrich, Westery, R. I.	5 00
Received through Woman's Executive Board:	
Dispensary Fund	31 00
Teacher	20 00
Dea. Henry Ernst, Alden, Minn.	51 00
Mrs. L. E. Blackman, Omaha, Neb.	10 00
Y. P. S. C. E. of Pawcatuck Church	8 00
Wm. B. West, to make self L. M.	25 00
Mrs. Charlotte McWilliams, Grand Junction, Iowa	5 00
Mrs. Eliza Crandall, Independence, N. Y., for Miss Dr. Swinney's Medical Mission	10 00
Seventh-day Baptist Missionary Society of Topeka, Kan.	5 00
Mrs. A. E. Allen, Austin, Minn.	5 00
Quarterly Meeting Collection at Milton Junction	5 66
Children's Praying Band, Shiloh, N. J.	1 70
Received from Woman's Executive Board by Mrs. A. K. Witter, for Dispensary Fund	10 00
Received through RECORDER office:	
Ettie Greenman, East Hebron, Pa.	2 00
E. E. Whitford, New London, N. H.	5 00
Fanny Granberry and Bettie Roper, Texarkanna, Ark., proceeds sale of quilt presented to Missionary Society	7 10
John Congdon, Newport, R. I.	10 00
	\$ 791 12
Balance on hand Feb. 28th	961 81
	\$1,752 93
By payments in March	1,700 00
Balance cash on hand March 31st	\$ 52 93
E. & O. E.	

A. L. CHESTER, Treasurer.

WESTERLY, R. I., March 31, 1891.

WOMAN'S WORK.

"For his great love has compassed Our nature; and our need We know not; but he knoweth, And he will bless indeed, Therefore, O heavenly Father, Give what is best to me; And take the wants unanswered, As offerings made to thee."

BIND together your spare hours by the cord of some definite purpose.—Wm. M. Taylor.

OUR grand business is not to see what lies dimly at a distance, but to do what lies clearly at hand.—Carlyle.

SAID George Eliot, "No evil dooms us hopelessly except the evils we love and desire to continue in, and make no effort to escape from."

WHEN an adequate conviction dawns on the Lord's followers that nations must be ruled by Christ, and not by the devil, we may look for a corresponding zeal against flood-tides of unrighteousness.—The Christian.

WHEN you get into a tight place, and everything goes against you until it seems as if you could not hold out a moment longer, never give up then, for that's just the place and time that the tide will turn.—Harriet Beecher Stowe.

WE ought to measure our actual lot, and to fulfill it,—so says a trustful Christian,—to do with all our strength that which our lot requires and allows. What is beyond it, is no calling of ours. How much peace, quiet, confidence, and strength, would people attain, if they would go by this plain rule.

CORRESPONDENCE.

My Dear Sister;—For our mutual benefit I will pen you a few thoughts, of the many which crowd themselves upon me as I think of the answers which ought to be given to the three questions which you ask at the close of your article, "The Drum-beat of Victory," in this week's RECORDER (Feb. 12, 1891).

1. "What do you say is the key-note?"

Prayer coupled with a faith in the promises of God, a faith that will claim them as our own, and a confidence in our Father's love as well as his wisdom, and that he means just what he says. Prayer that will reach the very throne of the Infinite One, and claim the blessings he has promised, claiming them in Jesus' name; not for our own sake, not for anything which we are, but for his own sake, and the honor and glory of his name in the salvation of sinners. Prayer that will ask for a Pentecostal blessing, and be willing to do what that blessing implies. Prayer for entire consecration to the service of our divine Master, with a willingness to let God answer the prayer. Prayer that will lay hold on him who rules the universe, and will not let him go until the asked for blessing is attained, though one wrestle long and earnestly. In a word, the key-note to victory is the fervent prayer of the righteous ascending to a throne of grace for God to arouse a sleeping church—not a dead one—to faithful, earnest labor. It is yours, my sister, to sound this key-note loud and clear, so that it may vibrate until the heart of every sister, young and old, in the denomination is touched as with a live coal from the heavenly altar. Then, and not before, are we ready to march in the strength of God to meet and conquer every foe.

2. "What is the secret to the charge to victory?"

Individual responsibility. To the Christian who feels an individual responsibility in the sight of God for every motive and action of his or her life, there is no such thing as retreat or defeat. All the powers of earth and hell cannot defeat one Joshua or one Daniel. Individual responsibility marches right forward without waiting to see if others are going. God commands. It obeys. God calls. It answers, "Here am I." Individual responsibility never backslides, never shrinks from duty, however unpleasant, because others are failing to do theirs; never holds back the Lord's money to see if others are coming to the front, and never withholds it because others do. Individual responsibility to God breaks down every obstacle, surmounts every difficulty, fills the empty treasury, and with heart-throbs of joy and exultation breaks forth into songs of praise and thanksgiving to him who giveth us the victory through our Lord Jesus Christ.

3. "How shall we beat the charge to victory?"

Just as Enoch, Noah, Moses, Joshua, Daniel, and a host of others did. Individually before God, and unitedly with every one who is ready to fall into line, and march with unflinching step in the strength of Israel's God to perfect victory. The Captain of our salvation is leading the way to every heathen land, as well as to the dark corners of our own land. Unless we follow, as a denomination, we must fall among the dead and wounded, and be left to perish on the battle-field.

May God help us each to feel our responsibility to him and to a perishing world is my earnest prayer.

S. E. BRINKERHOFF.

ALFRED CENTRE, Feb. 13, 1891.

GOOD CHEER.

In the year 1641 a traveller, visiting Amsterdam, went up into the tower of St. Nicholas' church to note the playing of the marvellous chimes. He found a man away below the bells, with a sort of wooden gloves on his hands, pounding away on a key-board. The nearness of the bells, the clanging of the keys when struck by the wooden gloves, the clatter of the wires, made it impossible to hear the music. Yet there floated out over the sea and over the city the most exquisite music. Many men paused in their work and listened to the chiming, and were glad.

It may be that in your watch towers, where you are wearily pouring the music out of your life into the empty lives of the lowly, that the rattling of the keys and the heavy hammers, the twanging of the wires, the very nearness of the work, may all conspire to prevent your catching even one strain of the music you are creating; but far out over the populous city, full of weary souls, and far out on the eternal sea, the rare melody of your work blends with the song of angels, and is ringing through the corridors of the skies. It may gladden some burdened souls here, and harmonize with the rapturous music of heaven.—Exchange.

HOW TO GROW OLD GRACEFULLY.

It is self-absorption that carves wrinkles in the face, and streaks the hair with gray. Kindly thought and labor for others, dependent and beloved—the living out of and not in the petty round of personal and individual interests—that keeps heart and energies fresh.

"I have been too busy to count the years. I suppose some have slipped by unnoticed, and so I have made a miscalculation by a dozen or so," was the explanation given by a grandmother when asked how "she kept herself so remarkably young."

Forget the years, or register them by blessings and they will forget you.—Home Guard.

HISTORICAL & BIOGRAPHICAL.

SEVENTH-DAY BAPTISTS IN WEST VIRGINIA.

BY REV. C. A. BURDICK, FARINA, ILL.

MISSIONS.

(Concluded.)

In my last article the general character of the mission field in West Virginia was described. Also the objects had in view in the mission were stated; namely, the development of the churches in all the lines of Christian work, and the bringing of them into closer relations with the rest of the denomination as progressive results, in addition to the conversion of souls as immediate results. The first objects named involved a great variety of labors.

As previously stated, the churches did not provide for pastoral labors. The ministers received but little support from them, and so had to provide in greater part for their families by manual labor. Again, few if any of the churches had preaching every Sabbath in any one place, for there were more preaching places than churches and ministers, owing to the location of the membership. There was great need of pastoral work. Hence the missionary, in addition to the work of an evangelist, became practically a pastor in the churches. As each church had its quarterly meetings, I made it a point to attend, as a general rule, all these meetings. After the organization of the church at West Fork River, there were six churches, beside the Hughes River or Pine Grove Church, which, owing to circumstances, did not share so fully as the others in the missionary labors. As each church had four quarterly meetings in the year, there were in all twenty-four quarterly meetings each year. These seasons opened with a church business meeting on Sixth-day. At these meetings I had the privilege to extend help which was needed, and which seemed to be appreciated well. Financial methods had been inefficient. Whatever moneys were raised came from the contributions of a few of the members. The membership generally had little or no part in it. I suggested improvements, and during the first two years I think that nearly every church, if not every church, appointed committees to investigate the subject of financial methods, who, after consultation with me, reported plans which were adopted by their churches.

In some of the churches I had occasion to advise with the brethren on matters of discipline. In short, in all these church meetings which I attended, I was welcomed to as free a participation in their deliberations as if I had been in fact the pastor. Of course I did not vote. Then came the Sabbath services of preaching and communion. In two of the churches some of the members entered into the ceremony of feet washing in the evening after the Sabbath. They thought that this ceremony properly went with the communion services, but for convenience it was postponed till evening. In this ceremony I did not participate. On Sundays also there were preaching services, usually attended by numbers of Sunday people. During the quarterly meetings, and, if practicable, in the few days following, I visited as many of the families in the society as possible.

On the Sabbaths that came between quarterly meetings, I preached at outposts and visited families after the Sabbath. Sometimes I made long trips to visit families of Sabbath-keepers who lived at too great a distance from the churches to enjoy the privilege of meeting with

them. There were very few, if any, families of Sabbath-keepers in that country whom I did not reach during the four years of my missionary service.

I gave a good deal of attention to the development of the Sabbath-schools. The situation of the churches was such, and the condition of the roads was such in winter, that the schools were discontinued each fall and reorganized again in the spring. So far as possible, I was present at the time of the reorganization of the schools, often being especially invited. On these occasions, especially in the earlier period of the mission, I delivered addresses on the subject of Sabbath-school organization and management. I also organized and conducted normal classes for the training of Sabbath-school teachers. I arranged also for Sabbath-school teachers to meet me at least at two institutes, which were attended with very satisfactory results. At one of these, in connection with the first annual session of the Association, we had the help of the lamented Rev. Geo. E. Tomlinson. Another was conducted by Rev. L. A. Platts, who was secured to come to that country for that purpose. Dea. I. D. Titsworth, I believe, was also present, and participated in the exercises on that occasion.

I found very few hymn books in that country, and hence the congregations could not join in the singing of the hymns, except as they were "lined out." I secured hymn books, the Christian Psalmody, and sold them in the different churches. I also assisted the singers in a number of places in learning to sing by the round note system; the "character note" system had been in common use. In several places I taught classes in a regular course of lessons, and turned the proceeds into the Meeting-house Fund, for the benefit of a new house of worship at Ritchie. I assisted also in organizing a Singer's Association.

I took part in many protracted meetings and witnessed the conversion of many souls. As the mode of conducting revival meetings in that country was quite different from that to which I had been accustomed, I left the conducting of the after part of the meetings, in which the "seekers" were called out and labored with personally, to ministering brethren who were laboring with me; and they laid the greater share of the preaching on me, so with this division of the labor we worked harmoniously. I could give many interesting particulars connected with these revival meetings if I had only time and room.

At Lost Creek there was a powerful revival the next spring after the beginning of my work in that country, which revival reached old and young. There was a First-day family living near the old "Frame Church-house," where the Lost Creek Church then worshiped, and the members of it became deeply interested in the meetings. As they had a large brick house, with comfortable spare rooms, and nearer to the church than any other, I was made welcome to the use of one of their rooms when I chose during the meetings. The man had been raised under the influence of the Methodist denomination, and his wife was raised a Presbyterian; but neither had made a profession of religion. Both of them and a son professed conversion in the meeting. As I was much in their family, they began to inquire of me as to the duty and the mode of baptism. I gave them the Scriptural language on the subject, and the result was that they wanted to be immersed with the other candidates for baptism. The husband and wife went down into the water hand in hand, and I

baptized them both. Their son was baptized on the same occasion. Fifteen were baptized that day, and three weeks afterward I was there again and baptized six others. In the other churches the ministers who were recognized as pastors did the baptizing of candidates. But Eld. S. D. Davis, pastor of the Lost Creek Church, held that as the commission was to go and preach and baptize, it properly belonged to me to baptize these candidates, as I had done nearly all the preaching during the revival meeting.

A very interesting period of my labors began with the convention of delegates at Salem to consider the question of organizing an Association, and to prepare a constitution and rules of order to submit to the churches for adoption. During that season the Brick Church was built at Lost Creek, and was ready for dedication at the time of the meeting to organize the Association in January, 1872. Rev. A. H. Lewis was secured to preach the dedicatory sermon. On the Sabbath the church, with many visiting brethren, had an interesting farewell meeting at the "Old Frame." The sermon was preached by the pastor, and Bro. A. H. Lewis followed with an address. On the next day, the dedication services were held in the new house. All the ministering brethren participated in the exercises. Preceding the dedicatory prayer, there were given, or pledged, \$927 77 to finish paying the cost of the building. Then came the matter of raising money to pay the expenses of Rev. A. H. Lewis's trip for the occasion and to remunerate him for his labor. Knowing the warm attachment of all the people to him, I proposed that all who wished, should come forward to the platform, shake hands with him, and leave in his hands such amounts of money as they were willing to give toward remunerating his services, and as a mark also of their esteem. They entered heartily into the plan; and when the proper moment came, they pressed to the front, took him by the hand, and left with him their offerings, all the congregation joining in singing during the time. The contributions thus made amounted to \$70 10. The same method of contributions was followed afterward at the meetings of the Association, where collections were taken for the Missionary and Tract Societies. Generally, there was some representative of each of those Societies present at the meeting of the Associations, who took the money with the hand-shaking. Some one, however, stood by to take the money, as the Northern brother had his hands literally full with the hand-shaking. So heartily was this exercise entered into by the people, accompanied by singing, that tears usually came into the eyes of the brethren who were the recipients of these tokens of brotherly good-will.

In the evening after the dedication services, brethren M. H. Davis and Wm. B. VanHorn were consecrated to the office of deacon in the Lost Creek Church.

On the next day the delegates of the churches met and organized the Association. Of this I have given an account in a previous article. In the evening of that day a Singing Association was organized.

On the Sixth-day of the same week, a council of brethren met with the brethren on West Fork River, to consider the question of organizing a church. It was decided to organize, and a Covenant and Articles of Faith were agreed upon. On Sabbath, after the sermon, the brethren and sisters formed the circle, heard the Articles of Faith and Covenant read, and entered into the covenant by joining hands. Then fol-

lowed there a series of meetings, in which some conversions were made. Following this, I conducted alone a very interesting revival meeting at Quiet Dell, in which eleven or twelve professed faith in Christ. During the period, including the meetings above mentioned, I preached forty-nine sermons in fifty-one days. In an extract from one of my reports to the Board I notice that I reported seventy sermons preached during that quarter. The work in some respects was laborious and attended with considerable exposure. I lived from house to house, when away from home, seldom spending two nights in succession in the same house. Yet I never lost an appointment from illness.

I have not room to add more, except to say that I saw, during my labors, growth in the churches and Sabbath-schools which was quite encouraging, and that the churches, following the period of my labors, were able, some of them, to employ pastors to give their whole time to the work. After the close of my labors under the direction of the Board, and by their approval and encouragement, I spent three years in teaching and in pastoral work before leaving West Virginia. I gave my whole time during the most of the year 1877 to the Lost Creek Church, for which I was to receive at the rate of \$500 for the year; and had the satisfaction of seeing Bro. L. R. Swinney, with his family, on the ground to succeed me in the pastorate.

SABBATH REFORM.

CORRESPONDENCE.

Several months since we came into correspondence with a minister in Nebraska who has come to the observance of the Sabbath. Believing that our people would be interested in this brother and the agitation on the Sabbath question as he finds it wherever he goes, we introduce him to our readers by means of some extracts from letters received. Replying to a letter from us, he says:

Dear Brother in Christ:—Your favor of Nov. 20th was received some time since. I have removed from Ragan to Bloomington. What with the trouble of moving and other things, I have not been able to do much in the way of distributing tracts, as I had hoped to do. I have preached at Ash Grove and Molien on the subject of the Sabbath, talked on it at Ragan in Sunday-school, and have given away tracts where I thought they would do good.

It is strange how people will try to defend the Sunday observance. The United Brethren minister claimed to believe a day had been lost some how, but he could not explain how, and that Christ had put the Sabbath back to the original day. Some say that as long as we keep one day in seven it can make no matter which day we keep. The Sunday-school superintendent said he had long believed that Monday was the original first-day. The most of those with whom I have talked say they can find no evidence in the Bible that a change was made by Christ or the apostles.

Yesterday I met with an old gentleman who was quite pleased that I had been thinking the matter over; he had been looking up the matter and had failed to find any scripture for a change of the day.

Wishing you every blessing in your Christian work, and thankful for tracts received, I remain yours truly,

JOSEPH BATES.

JANUARY 3, 1891.

Again, under date of March 15th, brother Bates writes of his personal experiences and plans. Failing to receive any support from the people for general gospel missionary work, he

has been obliged to work at a trade for his support. The winter has been unusually severe, and food, fuel and clothing have been hard to get. At this point we quote from his letter:

In a worldly point of view all looks very dark and gloomy; but "I am looking unto Jesus," and feel confident that he will direct my way. If I could sell what little I have and get a rig to travel with the coming summer, I should like to travel about the country, circulate tracts and preach, and, if I found opportunities, collect the Sabbath friends together and organize them.

To-day a friend belonging to the M. E. Church called in, and I told him my views in regard to the Sabbath. He said he could find nothing in the Bible to sustain Sunday as the Sabbath. Said he was poor and could not afford to lose two days in the week. While we were talking a Seventh-day Adventist came in, and we had a very interesting talk together.

I had planned last fall to travel from place to place, hold meetings in the school-houses, and talk on the Sabbath question; but being lame and having no horse I could not follow out that plan. Now I see the hand of the Lord was in it. The M. E. Church in this place commenced a series of meetings about the time I came here; since the meetings closed we have held prayer-meetings at private houses two evenings in the week. They have been well attended and have been very profitable. I find that I have been very much benefited, and enabled to cast all my care on the Lord. I feel so free from care and anxiety, the hymn, "The Finest of the Wheat," expresses my state:

"I am dwelling on the mountain
Where I ever would abide."

I feel as if the Lord were preparing me for some work, and I am waiting for him to open up the way. I am willing to go any where he may direct. Yours truly,

JOSEPH BATES.

MISFORTUNE'S ENTERING WEDGE!

Under the above heading a writer in the *Hebrew Journal* for February emphasizes the importance of faithfully keeping the Sabbath, and points out some of the dangers which threaten the true Sabbath in a way which it will do our people good to read and consider. We extract from the article as follows:

The Hebrew race is made up of many gallant heroes in adversity. In prosperity they are apt to succumb to the many alluring vices of their surroundings. Misfortunes, trials of all sorts, make them strong. History is full of evidence on this point. But history also shows that their downfall was always a consequence of prosperity.

Prosperity is an unlucky omen in many of their households. Like a cancer, it will eat on—deeper and deeper—until it becomes incurable of vices and finally it brings the entire race down.

The first step towards ruin, is—most usually—the violation of our Sabbath. That is the entering wedge. We mean the Jewish Sabbath. The Seventh-day Sabbath. The Mount-Sinai-Sabbath. That Sabbath-day which we were told to "remember." "Remember the Sabbath-day to keep it holy." There is no use to argue against this particular day. Tradition tells us which day is meant, and we cannot go back of tradition. We may endeavor to reason that God don't care on which day we rest. Or we may reason that Sunday is the popular Sabbath. Or we may even say, that, if we are honorable in the conduct of our affairs, we are doing well enough, and we need no Sabbath. And so we may go on reasoning, for the purpose of reasoning ourselves out of any Sabbath.

The Sunday-Sabbath can never become a *holy day*. We may not go to saloons, or to reading rooms, or to other places of amusement, but holiness is not in the day, and we never can get it there.

Many Christians are beginning to see this and we are not surprised at it at all, because it is so clearly evident that Sunday is not the old Sunday any more, and what is left of it, is not a re-

ligious reverence of the day, but it is, in most cases, nothing but Sunday-laws which keep it from falling entirely out of sight.

The *Outlook*, a monthly periodical, is full of evidence of the decaying Sunday-Sabbath. We would recommend it to some of our Sunday-Sabbath advocates, who ignorantly or maliciously attack the Sabbath of our ancestors.

"Remember the Sabbath-day to keep it holy." This is enjoined upon us. It is enjoined upon the *Hebrews*; for—when Moses was commanded to go to Pharaoh he was told to say: "The Eternal, the God of the Hebrews, has sent me," etc. He was not commanded to say the God of the Jews or the God of the Israelites, but he was repeatedly commanded to say "The Eternal, the God of the Hebrews," etc.

The entire race, therefore, was commanded to "Remember the Sabbath-day to keep it holy."

The entire race ought to keep it holy, for—by keeping it holy—they protect the entire race from decay. Desecration of the Sabbath and bringing it down to the level of our week days, is the beginning of the fall of the house of Israel, if entire communities give up to it.

We hope that the backbone of our Sabbath will still remain firm and unbroken, and that the thinking men will frown upon the unthinking, and that misfortune's entering wedge will have no opportunity in our time.

SUNDAY IN THE ARGENTINE.

HOW THE MENDOCINOS AMUSE THEMSELVES.

Sunday afternoon is the great time for the promenade along the Corso in the Calle San Martin, Mendoza. Down the centre of the street runs the tramway, without which, by-the-way, no South-American town is complete. Two shabby municipal employes, mounted on equally shabby steeds, stand at each end to mark the limits of the Corso, and from five to seven o'clock there is a continuous procession of public and private carriages, landaus, barouches, victorias, spiders, each drawn by a pair of horses. The young bloods ride up and down on horse-back, smoking cigarettes and displaying their fine clothes. Seven, eight, or nine times the procession passes up and down; then all Mendoza goes to dine; and the review recommences on foot on the Plaza Independencia between nine and ten. Meanwhile, during the afternoon promenade, we must not forget to note the windows of the houses in the Calle San Martin, full of spectators; the front rooms with whole families seated in all the splendor of their Sunday clothes, and watching the movement of the street; the sidewalk in front of the Governor's house; where the Governor, his wife, his brother, his daughters, and other relatives are seated on chairs according to their rank; while on the opposite sidewalk the military band plays in their honor. As for the costume of the promenaders, it is absolutely correct. The men wear silk chimney-pot hats, and the women gay Parisian hats and dresses of bright colors, trimmed with a profusion of lace. Such is the Corso, and such is the only amusement that the Mendocinos have. Life there is terribly dull. "C'est embetant; il n'y pas meme un beuglant!" exclaimed in despair an enigmatical Parisian lady whom strange adventures had led to this distant provincial capital. No, there is not even a cafe concert, and yet the young men declare that they never go to bed before two o'clock in the morning. What do they do? They go to their club and gamble. Every Argentine is a born gambler.—From "*Argentine Provincial Sketches*," by Theodore Child in *Harper's Magazine* for April.

ETERNITY is crying out to you louder and louder as you near its brink. Rise, be doing! Count your resources: learn what you are not fit for, and give up wishing for it; learn what you can do and do it with the energy of a man.

THE SABBATH RECORDER.

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"By thine own soul's law, learn to live;
And if men thwart thee, take no heed,
And if men hate thee, have no care—
Sing thou thy song, and do thy deed;
Hope thou thy hope, and pray thy prayer,
And claim no crown they will not give."

We learn that a number of persons have written to the president of the late Seventh-day Baptist Council, inquiring about the cloth bound minutes and reports of that body. For this reason we announce for the third time in these columns that such reports can be had at this office. They are on sale nowhere else. See, also, announcement in special notice column.

THE Pope has given his benediction to the Columbian Exhibition project. Different motives are attributed to him in doing this, some of which are no discredit to him though they are thought to be, but whatever else is true it is certain that he is a close student of the nations of our day and has as clear an understanding of *our* national condition and tendencies as any living foreigner. And who will blame him for taking a special interest in our nation?

THE *New York Tribune*, celebrated its 50th anniversary on Friday the 10th instant. The occasion was participated in by eminent statesmen of the country, and was a most interesting celebration. The half century has been crowded with events of wonderful significance in the history and growth of our country. It has been the province of the *Tribune* not only to chronicle these events, but largely to shape them as well. The managers and friends of that great journal may well be proud of the part it has had in this history.

SUBSCRIBERS, in ordering a change of address, should always give their old as well as the new address, otherwise we cannot promise a prompt compliance with the request. It is quite as important to us to know where the subscriber has been receiving the paper as to know where he desires to receive it. Please, then, give both post offices in some such form as this: Change my RECORDER from ———, ———, to ———, ———, and don't forget to sign the name to which the paper is addressed. Attention to this matter will save us some trouble and often the subscriber some vexation.

TWO MORE men in our country, eminent in their respective callings, have just died. These are Dr. Edward D. G. Prime, of New York, and Hon. P. T. Barnum, of Bridgeport, Connecticut. They died on the same day, April 7th. Dr. Prime was a clergyman of rare ability and conscientious integrity. Having been a successful pastor at different points in New York State, he was finally chosen associate editor of the *New York Observer*, of which his brother, Dr. S. Irenaeus Prime, was chief editor. In this capacity he served most efficiently for more than

thirty-two years. Besides this, he wrote books of travel and biography which have been widely read. He was a most charming writer, a staunch teacher and defender of the orthodox faith as set forth in the Presbyterian standards, and is said to have been a most genial companion. Mr. Barnum is best known to the American people as the great showman. But he has been a beneficent user of large fortunes, and a public lecturer. He has been mayor of Bridgeport, and four times a member of the Connecticut legislature. He was fond of saying: "The American people love to be humbugged," and to this characteristic trait he attributed his success in the show business.

SIDE by side in the same papers is being told the story of a devout woman who has fasted 40 days as a religious act, keeping about her work, and suffering no harm, and that of an unbeliever who has just completed a 30 day's fast, simply as an idle experiment, the profane experimenter being now in a critical condition. We are not prepared to deny either of these statements, but we are not disposed to accept the inference which seems to go with their telling, that one experiment was successful simply because the fasting was done religiously and that the other was a failure simply because the man who conducted the experiment was irreligious. Men and women, in a much better occupation than mere fasting, have suffered and died for the cause of truth and righteousness; and men, in a much worse cause than simply not eating, have striven and prospered. God cares for his children, and those who honor him he will honor; he also notes iniquity, and will bring the ungodly to an account for their ungodly deeds; but this apparent haste to attribute a special divine interference to phenomena which can easily be accounted for on ordinary causes is dishonoring to the majesty of Jehovah and is a hinderance, and not an aid, to true faith in him. Let the child of God go where God calls him, and do what he bids, whether the path be strown with serpents or with flowers, and let him go, diligently caring for himself as God's child and servant, doing his will in all things, leaving himself and the issues of his undertaking in God's hands. Then all will be well, whether God sees fits to translate him to heaven upon beds of roses or, in the course of nature, suffers him to die of starvation. That is faith that honors God, and somewhere, in this life or the next, it will be abundantly rewarded of him.

THE question of intellectual integrity and honesty is brought sharply to our thought, doubtless, if we have followed at all closely some recent notes in the religious world. How can a minister say over, with his congregation every Sunday, a creed, which, in its grammatical and historical sense, he denies is a carefully written book? Or how can men be honest and talk over with each other their doubts and questions and interpretations of creeds and dogmas and yet in their ministrations to their congregations show no sign of doubt or hesitation upon the very same points? Mr. MacQueary claims that many clergymen of the Episcopal Church hold the interpretation of the apostles' creed for which he has been suspended from the ministry. No attempt to answer these questions will be made here; they are only raised because it is more than hinted in some quarters that there is a great deal of intellectual dishonesty among the ministers of our day; there is a great deal of talking over with each other "in the ear" what they would not for the world have

"proclaimed from the house top;" that men privately hold one thing and publicly speak another so that people are deceived into honoring them for their orthodoxy; that there is a great deal of shaping of sentences and selecting of words for public utterances so as to say nothing one cannot honestly say and at the same time create no suspicion in peoples' minds; that there are plenty of men who fear the opprobrium that is heaped upon "heretics" so much that they deserve the deeper and more dreadful disgrace of being spiritually and intellectually dishonest. All these things are very easily said. They may be perfectly just as applied to certain men and they certainly are very unjust as generalizations. These are hopeful signs that there is a growing intellectual integrity in our age, but of course the present condition of public opinion keeps the timid and fearful more and more within their bulwarks of self-repression. Commercial dishonesty is bad enough, but it is a light thing compared with intellectual and spiritual lack of integrity.

THE Congregational Publishing House of Boston, issued an address by Rev. Dr. C. E. Harrington, upon the question of the attitude of the young men of our day to the churches—a matter of vital importance, and one our own people would do well to give special attention to. Dr. Harrington sent out one hundred circular letters to as many pastors of churches of seven different denominations and situated in twenty-two States. Many replies give a dark picture, and many cities and large towns make a bad showing, but a large number of the replies say that the number of young in the churches is increasing, and some ministers regard the future as especially encouraging. Only three or four men answered with a declaration that the proportion in their cities and churches have decreased. To many non-church-going young men Dr. Harrington made direct appeals. He got many frank and manly and full answers. These answers are worthy any pastor's serious attention and thought. Mr. Moody has come personally—through his inquiry-room work—into contact with more young men than any other one man in our country, probably; and he says there is a marked change in the treatment of religion by young men. Their minds used to be full of Mr. Ingersoll's lectures and books, and many went into the inquiry-room for the sake of a tilt with Christian workers, and Mr. Moody himself; but this is changed and there is an universal respect for religion and the church, and an increased frankness and sincerity with regard to religion. Doubtless some of this is due to Christian Endeavor Societies. We have in mind several of our churches in which there is a very hopeful condition as regards the proportion of young men to be found in the church for the morning preaching service, and hope it is the case with the churches as a whole.

THE POINT OF PERIL.

Just at the present moment there is a little flurry of excitement over the demands of Italy upon the United States touching the New Orleans massacre of some Italians by a mob. The story is familiar to our readers. The latest movement is the recall, on the part of Italy, of her minister to the United States which is equivalent to a declaration of hostilities, if our government chooses to so consider it. Under this little complication many are talking of a war with Italy, just as, a few weeks ago, men talked of war with England on account of the Behrings Sea and the Seal Fisheries question. While

such matters have their vexatious features, there is nothing in them to cause any alarm for the safety of our institutions or the honor of our country. The wisdom of our rulers and the strong good sense of our people at large may be trusted for that.

But there is a real danger threatening our country, and coming from the same sunny land. We mean the danger to our public schools from the machinations of the Pope of Rome. This danger is none the less, but all the more real, because less conspicuous than some outburst of popular indignation, or a little governmental bluster over some fancied or real injury or indignity. The safety of our government and of all the liberties and rights which it guarantees, both civil and religious, depends upon the general intelligence and patriotism of our citizens; and the conservator of intelligence and patriotism is our free, unsectarian public school system. That the Church of Rome regards our free, public schools as the most serious hinderance to the work of the Church, is manifest in many ways. Whatever stands in the way of the Church must be put out of the way is one of the fundamental principles of that ecclesiastical hierarchy. In all such matters, according to the teachings of the church, the end justifies the means, whatever they may be. In the light of these facts we need not be surprised at any movement for the subversion of our school system which has in it any promise of success.

An open attack upon the public schools, with an avowed purpose of breaking them up, would throw off the mask and would be openly defeated. The policy of Rome, therefore, is to obtain, so far as possible, the control of these schools, and to secure as large a portion as possible of the public school fund for church school work. One class of evidence in the line of these statements is the fact that the Pope busies himself with the school question in the United States, and that he dictates to his cardinals, bishops and prelates in this country what to do about it. Another line of evidence lies in the incidents related in these columns some weeks since, the capture of the public schools at certain localities in the West, and the teaching of Catholic doctrine in them. Still another class of evidence is the grab for public funds for sectarian uses. The recent official report of the Indian Commission shows that of fifteen different societies and institutions which have received aid of the general government during the last six years, for maintaining school work among the Indians, the Catholic society received more than 60 per cent of the whole appropriations, while they did comparatively but a small part of the work. The Baptist Church, thoroughly American in all its spirit, aims, and methods, and numbering one-third more members than the entire Catholic population of the country, receives not one dollar from the government for its Indian schools; while the Catholics, essentially foreign in sentiment and in their allegiance to the head of the Church, a foreigner, receive more than twice as much government money for their church school work among the Indians as all other denominations put together. These are but straws showing the sweep of the current. Unless obstacles are interposed to change the course of this sweep we shall awake some day to find the stronghold of our liberties—our public schools—in the hands of an alien enemy. Our duty is to demand that our public schools shall be kept inviolably free from all ecclesiastical control, and that not one dollar of public money shall ever be appropriated to the maintenance of sectarian schools.

We commend to our readers the calm but timely utterances of *Harper's Weekly* on this subject. Under the head of "The Pope and American Schools," that journal says:

It is reported from Rome that the Pope is preparing a letter to Cardinal Gibbons upon the question of school education in the United States. The Pope could address himself to no more timely topic, and it is to be hoped that if he means to give advice he will be well advised in advance by his American counsellors. The institution which Americans guard with the most sensitive jealousy is the public school, and all attempts, however specious and plausible, to give it a sectarian character are instinctively resisted. The reasons for this view are many and familiar, and it is unfortunate if the Pope is not aware of them.

The vast increase of a population foreign born and trained in wholly alien traditions, not speaking our language and strangers to our institutions, customs and political life, is one of the most serious questions that now confront American patriotism and intelligence. The great corrective of the unquestionable peril lies in the public school which freely educates the children. This nationalizing institution is threatened by nothing so much as disposition to submit it to sectarian control and especially the control of a sectarianism which in its allegiance and direction is itself essentially foreign.

The fact that an Italian clergyman, for such is the Pope, writes to American clergymen with an authority which they respect as sacred in regard to their conduct as American citizens is in itself extraordinary. If an American clergyman could write with similar authority to Italian subjects, the government of Italy would most certainly view the proceeding with very great attention. It is, however, open to any European clergyman to write to any number of American citizens upon the public schools or upon any other question of public interest. But if he should advise or encourage them to take any course which is plainly repugnant to fundamental American principles, his advice would interest a very much larger body of Americans than his correspondents.

"USE THE MEN YOU HAVE."

During our civil war, a certain General, who was making a good deal of display, and doing very little effective service, was quite in the habit of importuning the President for more troops. "Send us more men," would come up to Washington from that command every few days. At last, wearied with the monotony of that kind of appeal President Lincoln sent back the suggestive reply, "Use the men you have." There is food for profitable reflection in that answer. What were soldiers at the front for but for service? Are we not soldiers of the cross? For what have we enlisted, if not for service? In our personal experience, how can we expect any increase of the Christian graces if we do not use those already granted us? In our church and denominational work, what right have we to expect additions to our numbers if we do not wisely use, for the glory of God, those we already have? May not the hindering cause to our progress in the work of the Lord lie in the fact that we have too much unused talent in our ranks?

If this be so, then it becomes us to inquire first into our aims and motives, and second into our methods. What are our churches, our societies and our various organizations for? Are they for work, or for display? Do we seek for new recruits that we may thereby increase the working power of the church and the denomination, or is it that we may say in our annual reports, We have added so many new members during the year? We need also to go further back and inquire into the motives to which we appeal in seeking to win men to Christ. Do we urge them to come to him simply that they may go to heaven by and by, or that they may be loyal, loving servants of him, while on earth now, as well as in heaven by and by? Do we invite men into the church as to a quiet, safe retreat into which they may run when the battle is on and be safe; or do we ask them to join the army, signing their enlistment papers with a solemn pledge to seek

the hottest part of the fray, and stand at the post of toil and danger until the day is done and the victory won? It makes a good deal of difference which way we put it, for the character of the men and women who compose our churches to-day is due very largely to the reasons that were urged upon them for becoming members of the church, as well as to the kind of training they have since had. Thus we need to guard constantly our motives and aims in all our Christian work.

Again, it is important that our methods be such as best to secure the ends sought. If the church is designed to be a working body, then those who shape its plans and manage its affairs should provide for setting all at work. The church covenant usually adopted by Seventh-day Baptist churches, to attend faithfully all the appointments of the church and bear its burdens as God gives us severally the ability, and to watch over each other for spiritual edification, would seem to lay the duty of personal consecration and effort upon each member with sufficient solemnity and binding force. Do our church leaders keep this covenant before the minds of the members as constantly and as urgently as they ought? Is there sufficient system and clearness in placing Christian work before the membership in such a way that each may feel that there is something which he or she can do, with encouragement to do it? We do not propose to answer these questions, but we ask them, that they may be seriously thought upon. For the young people, the Society of Christian Endeavor goes a long way towards an answer. Is there not some practical way by which all our members can be made young people? Or if the "course of nature" is thought to be an insuperable obstacle in the way of such a scheme, then is there not some way by which every church shall be made an Endeavor Society? Again we ask the question not to answer it but to awaken thought.

In our denominational organizations our Woman's Board is an effort to answer these questions respecting a certain class of our membership; and the efforts of the Tract and Missionary Societies to get regular and systematic contributions to the work of those societies is another effort to furnish something that all can do. Efforts in these several directions have by no means been failures; they have resulted in many advance steps along the various lines of our work; but still it is true, we believe, that there is more talent in our churches lying practically idle than is used; there is, if we mistake not, more money withholden from the treasury of the Lord, which ought to go into it, every year, than is put into it, and we are not a willfully negligent people either. What we need is to be aroused to a sense of our grand opportunities and of our personal responsibilities, and then to be brought to a spirit of loyal, loving consecration to the work to which God calls us as a Christian people; and then we need to have our work so systematized and organized that every willing soul can find some practical, effective place of work. Then the principle laid down by our Lord, "Unto every one that hath shall be given, and he shall have abundance," will find blessed fulfillment. But if we still let talent and means which belong to the Lord lie unused or selfishly hoarded them for our own personal gratification, then will that other saying, uttered in the same sentence, "But from him that hath not shall be taken away even that which he hath," have most literal and sad fulfillment. Is not God saying to us, "Use the men and means you have"?

YOUNG PEOPLE'S WORK.

MAID OF CULTURE.

Maid of culture, ere we part,
Since we've talked of letters, art,
Science, faith, and hypnotism,
And 'most every other ism,
When you wrote, a while ago,
Zōn̄ mou, bas̄ ayap̄ō.

Let me tell you this, my dear:
Though your lettering was clear,
Though the ancient sages Greek
Would be glad to hear you speak,
They would be replete with woe
At your *mou, bas̄ ayap̄ō.*

For, dear maiden most astute,
You have placed the mark acute
O'er omega. Take your specs.
See? It should be circumflex.
Still I love you, even though
You have written *ayap̄ō.*

—John Kendrick Bangs, in *Harper's*.

If there is any language whose study tends to make one accurate in little things, it is Greek.

For this reason it is most valuable. And it is a matter for surprise that so much is said nowadays about dropping Greek from the curriculum of academic study.

It is said to be a waste of time. But there is no reason why a person who can learn enough German in a year—and German is the tongue to which as a refuge the anti-Hellenists always flee—to be at all benefited thereby could not learn enough Greek in the same time to receive an equal amount of benefit, though not exactly the same. If Greek were very difficult, that were another thing. But it is not.

THE advantage of Greek in a thousand ways can hardly be over-estimated. The mere matter of English spelling is no light thing, when we stop to consider how many words in daily use, the spelling of which is hard to remember, will almost *spell themselves* to one who knows even a smattering of Greek. The help of Greek in etymology is simply wonderful. If Latin is valuable as an aid in understanding our own English tongue, surely more so is Greek. Almost all new words in the nomenclature of science and art are derived from the Greek. If there is any language needed by the medical student, the biologist, the physicist, the electrician, or the chemist, it is Greek. The lawyer perhaps does not feel its need. Nor do these others perhaps realize that without Greek they are ignorant of the very terms they employ. A year's study in Greek will make a careful person, who has at all a genius for language, almost independent of the English dictionary in the case of a multitude of words, the difficulty of whose spelling and definition otherwise would be so great as to be almost appalling.

SOME WORDS FROM DR. PARKER.

As many of our young men are entering the Christian ministry, and others are looking toward the sacred calling, these earnest words may not come amiss.

"We would rather not be disturbed. We have disturbance enough in business and politics. When we go to the sanctuary we want to hear something to calm us, to sooth us and comfort us." That is bad reasoning. When we go to the sanctuary we should go for truth. Sometimes truth will be like a child-angel, so sweet, so tender, so familiar, so domestic, so necessary to the completeness of the household. Sometimes it will be as the voice of a lute, just what we need; and sometimes it will rage and storm and judge the world and thunder against its iniquities and corruptions. We need it all. Christ's was the perfect ministry, and in Christ we find all this kind of

preaching. And only that ministry is right, four-square to the edge, that can be both tender and judicial, comforting and critical, sympathetic and damnatory.

The preacher must not be afraid of the people or of his own income. That is the great curse of every age of the pulpit, that a man should think whether he is diminishing his own resources when he declares this or that of the counsel of God. Those who do not like it must go and take their own gold with them. It will buy them nothing. For such metal there is no exchange with God.

If you were to preach apostolically you would be put in prison. The magistrate before whom you would be tried would not understand the case. What case is there that a magistrate really thoroughly understands all round and round where the gospel is concerned, where high moral impulses are involved, and where the real good of the people is the question of the hour? The magistrates are never on the side of apostolic preachers? Read the life of George Fox; read the Life and Journals of John Wesley; study the biography of George Whitefield; read the present day records of the Salvation Army, and say when were apostolic preachers otherwise treated than Christ himself was treated.

"But the times have changed." Have they? Who changed them? Is the devil changed? Has that miracle at last been wrought? Has evil washed its hands and come out of the catharism pure and stainless? What has changed? Is the thief honest? Why, that is a paradox, a contradiction in terms. Are there no thieves to-day? Is the miser generous? When did he convert himself? If he is generous he is not a miser; if he is a miser he is not generous. "The times have changed." When? Services may have changed, transient relations may have been transformed and modified, but the times have not changed in the sense of making sin less sinful, dishonesty less thievish, less worldly. We find these great radical principles and policies abiding:

Refined sin may have displaced rough criminality, but the devil is inconvertible, and he will be the same when the hour of doom has struck. Do not misunderstand things, and do not be such wonderful optimists and poets as to see improvements where there are really no improvements at all. If there are improvements at all, prove them, recognize them, be thankful for them, but understand that the devil cannot change. If he is dead the times may have changed. If we have any reason to believe that he is still hidden in some corner of God's universe, he is as fruitful of poison and iniquity as he ever was.

Hear him: "Blessed are the pure in heart, blessed are the merciful, blessed are the weak, blessed are the peace makers." Oh, how the beatitudes flow from his sacred lips. Hear him: "Woe unto you Scribes and Pharisees, hypocrites; woe unto you, ye lawyers; woe unto thee, Chorazin; woe unto thee, Bethsaida." Where are the beatitudes now? It is the same man in the same brief three years' ministry. Behold you must take in the evening and the morning to make the day. God's great sky has in it four directions, and every one must be estimated and set in its proper relation to the other if you would understand the geometry of God's canopy. Blessed be God, the severity is always against the sin. It is sin that is predestinated to go to hell. It is sin that is foreordained to be damned. Some persons do not like these words, "hell" and "damned," yet how wondrously men change in their estimate even of such terms and of the doctrine and preaching with which they are associated. I know a remarkable artist who came to a church with which I am very familiar, and heard a sermon on the damnation of wickedness, and fled away in horror because she did not believe in hell and in damnation. Years have come and years have gone, and she is now in the Roman Catholic Church, where there is a real hell, where there is no want of literal fire.

It ought to be the supremest blessing of so-

ciety to have within it a pulpit that can be both gentle and terrible. When you lose that pulpit you lose a saving element from your social constitution. It ought to be the supremest educational force in morals to have a pulpit that is afraid of no face of clay; to have a pulpit that will speak all the counsel of God, come weal, come woe. Do not let us misunderstand this. He is the great preacher who preaches to himself. Yea, he is the man to be trusted who first takes up the law and smites himself with it, and tells you across the ruins of a broken law that he is a criminal as well as preacher. I would listen to that man. It is an infinite impertinence on the part of any man to preach the law as if he kept it. It is an infinite help to us to hear any man preach the law who says he has broken it through and through, yet by the mercy of God he has crawled home again, and has begun to taste the sweets of divine forgiveness.

OUR FORUM.

SABBATH REFORM WORK.

A SUGGESTION.

The following is an extract from a letter to the Corresponding Editor, received some time since. We present it as a suggestion. There is certainly an opportunity for our young people to do work in this line. A young lady recently converted to the Sabbath asked the Corresponding Editor a few weeks ago: "Why don't you talk to people more about the Sabbath question? They want to hear about it more." Our young people can do this, at least, if nothing more:

Why not take up Sabbath reform work? First let them begin by making a *thorough study* of the question, by prepared papers, Bible-readings, question box, or any way you who know how to do such things may suggest. Let every active member consider himself or herself a committee to distribute tracts—on railroad trains, or picnic grounds, at entertainments, along the highway, in fact *everywhere*—'broadcast it o'er the land,' having each tract marked with the name and address of the Corresponding Secretary, or a special Secretary chosen for that purpose, with the request that if any further information or literature be desired to address such Secretary. Hold special prayer-meetings, or let this be the special object of regular meetings, and as desire for more knowledge comes (and it will come, for God is in the work and will bless it), let each case be brought before the meeting and special prayer be offered, and if possible have them visited by a committee chosen for that purpose. This certainly would awaken an interest, and as each Society's field of labor will be mostly confined to its surrounding neighborhood, the pastor and church can be called upon and be ready to gather in and make welcome those who accept the truth. It must be evident to all Seventh-day Baptists that much will be required of our young people in the great battle for truth against error, in the Sabbath question which is now being so prominently discussed and so erroneously taught, and will not the knowledge and personal experience thus gained be of great service to them? And would not a more loyal feeling toward the Sabbath be gained, and would there not be fewer lost to us if they had such knowledge and experience? If an interest could thus be awakened, some one whom the Holy Spirit had aroused and fitted could go from one organization to another, giving them encouragement and help in any way that the progress of the work might develop or require. Part of the Young People's page in the RECORDER might be used for the same interest, and as it is outgrown and the need of a separate paper *felt*, its success would be insured and it would be of deep interest to the whole denomination.

THERE is an excellent opening for a dentist, waiting for a Seventh-day Baptist to fill it. Inquiries should be made of the Editor of this department, as the place will not wait long.

OUR MIRROR.

REV. MR. HUFFMAN entered upon his new work the first of April, when he addressed the young people of Salem College. The enthusiasm and earnestness there manifested were very gratifying, and it seemed a very auspicious beginning for the new work. Mr. Huffman has had calls to work from many places to which he will attend as he is able. His present plan is to labor in the South-east until the last of May; to be in the Central or Western Association until Conference time; after that to go to the North and South-west. His presence is greatly desired in many places and we feel sure he will receive a cordial welcome wherever he goes.

SEC.

FIRST ALFRED Y. P. S. C. E.

Our Society is prospering beyond the most sanguine hopes of those who favored the adoption of the Christian Endeavor pledge last December. The prayer-meetings of the Society, especially the Sabbath afternoon meetings, are well attended and very interesting, and we hope much good is being accomplished and our members and others are being strengthened in the Christian life.

At the March business-meeting 19 new members, 15 active and 4 associate, were received on recommendation of the Lookout Committee. The Missionary Committee reported that they had assisted in the organization of a C. E. Society in the Second Alfred Church. The Finance Committee reported that a plan of systematic giving had been decided upon and that already about forty pledges for 1891 had been received, ranging from one to twenty-five cents per week, the majority, however, being for five cents per week. Money thus given is to be used only for missionary purposes as the Society may deem best. It was voted to pledge \$40 to the Permanent Committee towards the salary of Rev. J. L. Huffman. The literary programme consisted of a very interesting and helpful address—"The Relation of our Endeavor Society to Denominational Work"—by Rev. L. A. Platts, and music, closing with the C. E. parting hymn, "God be with you."

At the meeting of April 7th, an instructive programme was given. Besides the excellent music and some select readings, Miss Mary C. Burdick, Associational Member of the Young People's Board of the General Conference, read a paper, subject, "Promises," giving many excellent thoughts and exhorting us to keep all promises. Among the important items of business, the Lookout Committee reported five names for active and one for honorary membership, making a total membership of 124, of which 106 are active members. The Missionary Committee reported that they are organizing a juvenile Y. P. S. C. E., among the little folks. The Sabbath-school Committee reported an effort to canvass the public school for the purpose of obtaining new members for the Sabbath-school. On recommendation of the Social Committee, it was voted to invite the Second Alfred Y. P. S. C. E. to meet with us at our next monthly meeting, May 5th. The Temperance Committee reported resolutions setting forth the evils of the tobacco habit, and recommending the circulation of a petition requesting those who are now engaged in the unholy business in this community to cease from the sale of tobacco in any of its forms. According to the Treasurer's report the plan of the Finance Committee is working well, about \$20 having been received during the month. We are looking forward with pleasure to the convention of the C. E. Societies of Allegany and Steuben counties which is to be held with us May 13-14. It is hoped it will be the largest as well as the most interesting convention yet held in this district. A cordial invitation is extended to every one to attend.

A. C. H.

EDUCATION.

ABOUT 4,000 of the 65,000 students in American colleges are preparing for the ministry.

THE Ohio legislature is to be asked for \$80,000 to erect new buildings for the State University at Columbus.

—THE Russian government will soon issue invitations to an international congress to be held in Moscow in 1893 to consider matters relating to education.

—HARVARD has 16,930 graduates, of whom George Bancroft, the historian, a member of the class of 1817, was the oldest survivor at the time of his recent death.

—THE number of American students reported as in attendance at the University of Berlin, for the last season, is 185, representing seventy-one of our colleges and twenty-nine of our States.

—MISS ASTON, a girl blind from infancy and not yet 17, has entered the Melbourne University, passing examinations in French, Latin, arithmetic and algebra. She is said to be pretty as well as uncommonly bright and intelligent.

—THE students at Williams' College have formed an organization "for the promotion of temperance and purity." It is called the Philocarthian Society. At a recent meeting the president of the college and other members of the faculty spoke in hearty commendation of the society and in behalf of a high standard of morality among the young men.

—IN the Quaker schools, says the Baltimore *American*, it is very odd to hear the children call the teachers by their first names. "Mary, can I be excused from my history lesson to-day?" asks a tot with hair down her back, of her preceptress, and with the greatest *sans froid* Bobby, yet in knickerbockers, asks "if Louis will let him out an hour earlier?"

—THE Delaware Senate has passed a bill providing for free text books in the schools of that State, and placing the colored schools on the same plane as the white schools. This is a very important step for the Delaware Senate to take, and if the bill becomes a law the problem as to educating the colored people will be solved so far as that State is concerned.

—THE annual report of the Iowa State School Superintendent states that definite instruction upon the "effects of stimulants and narcotics" is given in 15,097 of the district schools of the State. The number of schools reporting, graded and ungraded, is 15,762, so that scientific temperance instruction is given in all but 665. The law providing for such instruction was passed only four years ago.

—A NEW Congregational college, to be called Finney College, is projected near Spokane, Wash., to be endowed after an original plan. The trustees control three thousand acres of lands three miles from Spokane, on which they propose to issue bonds secured by the present value of the land and the added value of improvements in the erection of an ideal town. The trustees offer the opportunity of a profitable investment, and at the same time the establishment of a good college.

—SOLID studies constitute the strongest and very best foundation on which the structure of women's education can repose. From girlhood to death Mrs. Browning was an invalid. But in early womanhood she was mistress of classical and scientific lore, as well as of mathematical knowledge. Back of her massive compositions lay a brimmed reservoir of learning. Early and long she grappled with a masculine range of studies. Brain power and erudition were concealed behind her genius. The solidity of her songs has won the encomiums of the most distinguished poets. The poems of her trans-Atlantic sisters—Joanna Baillie, Felicia Hemans, Hannah More and Charlotte Elliott—are sweet and pathetic, but in weight and compactness of thought this "Empress of female Poets" transcends them. Her cis-Atlantic compeers of fame—Lydia H. Sigourney, Frances S. Osgood and Alice and Phoebe Cary—must yield to her the chaplet of the laureate. The atmosphere of her inner life was as aromatic as that of her adopted Italy. No young woman can afford to exchange disciplinary studies for those purely ornamental. Intellectual growth, the drill and training of the understanding and will, the education of the highest faculties, are poised on the mastery of classical, philosophical, scientific, historical and ethical works. No one should underrate vocal and instrumental music, painting, drawing, embroidery or elocution in a girl's education. They are of value. But let them be the ornamental about the edifice of culture. Their true position is of a supplementary nature.

POPULAR SCIENCE.

A SMALL piece of resin dipped in water, which is placed in a vessel on a stove, will add a peculiar property to the atmosphere of the room, which will give great relief to persons with a cough. The heat of the water is sufficient to throw off the aroma of the resin, and gives the same relief that is afforded by a combustion of resin. It is preferable to combustion, because the evaporation is more durable. — The same resin may be used for weeks.

AN ATMOSPHERIC SNOW STORM.—One of the strangest things connected with a recent storm in Connecticut was an atmospheric snow storm high up in the sky. The snow was apparently falling in large flakes, perhaps a thousand feet up. At a certain distance below the upper strata the flakes seemed dark colored, while lower down they glistened in the sun which was shining brightly. The snow did not fall to the earth, but as it reached the lower edge of the strata the wind took it and carried it off to the east. At times a heavy mist fell, as though the product of sudden condensation. Hundreds of people saw the strange phenomenon, which lasted for nearly twenty minutes. The snow fell on the opposite side of the Housatonic river.

CELLULOSE.—The manner in which cellulose is made in France is as follows: A huge roll of paper is unwound slowly, and while unwinding is saturated with a mixture of five parts of sulphuric and two parts of nitric acid, which is carefully sprayed upon the paper. The effect of this bath is to change the cellulose in the paper into pyroxyline. The next process is the expelling of the excess of acid in the paper by pressure and its washing with plenty of water. It is then reduced to a pulp and bleached, after which it is strained and then mixed with from twenty to forty per cent of its weight in water. Then follows another mixing and grinding, after which the pulp is spread in thin sheets, which are put under enormous hydraulic pressure and squeezed until it is as dry as tinder. These sheets are then put between heated rollers and come out in quite elastic strips which are worked up into the various forms in which celluloid is made.

ELECTRICAL POWER.—Electricity is about to be used as a motive power in a mining district of Colorado which has been handicapped heretofore by the great cost of fuel and the difficulty of getting it. There is abundant water-power in the neighborhood, but not at the places where power is wanted. It will be an easy matter, however, to use the water power for the generation of electricity, transmit the latter by wire to any desired place within a reasonable distance, and there convert it into power. Thus, by the agency of the dynamo and with the aid of water-power mines may be developed that could not be worked if the generation of power depended upon the transportation of coal or other fuel from distant States. This is a happy illustration of the application of inventions to particular uses. Nothing new is to be used, but the projectors have simply found a place where the combination of known machines and processes will yield them the power they require at less cost than local steam-engines.

OUR CONTINENT'S GREAT PYRAMID.—A gigantic pyramid, the most interesting relics to the antiquarian now on the American continent, lies a few miles to the west of Pueblo, old Mexico. The spot is easy of access, and has been visited by every traveller of note, either American born or foreign, who has interested himself in the least in hoary antiquities. It rises suddenly from the plain and is built of huge adobes, or large unburned bricks. Although mutilated and overgrown with trees, the massive base and four stories of the gigantic structure are yet almost entire. Humboldt described it as a work of such magnitude and vastness as, next to the pyramids of Egypt, has never before been seen in the world. Its height is 172 feet, and the sides of the base 1,355 feet, being 275 feet lower than the great pyramid of Cheops, and 627 feet longer. The brick material is interspersed with layers of stone and mortar, and the four stories are connected with each other by broad terraces. These are ascended from bench to bench by regular and oblique flights of steps, which lead to a little chapel at the top, which has been dedicated to the Virgin of Remedios. In straightening out the road from the City of Mexico to Pueblo, it became necessary to traverse a portion of the base of this ancient monument. In cutting down a section of the base, an interior chamber, built of stone and roofed with beams of cypress was laid bare. In it were found skeletons, idols of clay, stone and bronze, and a number of pottery vessels, curiously varnished and painted.

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1891.

SECOND QUARTER.

April 4.	Saved from Famine.....	2 Kings 7: 1-16
April 11.	The Good and Evil in Jehu.....	2 Kings 10: 18-31
April 18.	Jonah Sent to Nineveh.....	Jonah 1: 1-17
April 25.	Nineveh Brought to Repentance.....	Jonah 3: 1-10
May 2.	Israel Often Reproved.....	Amos 4: 4-13
May 9.	Israel's Overthrow Foretold.....	Amos 8: 1-14
May 16.	Sin the Cause of Sorrow.....	Hos. 10: 1-15
May 23.	Captivity of Israel.....	2 Kings 17: 6-18
May 30.	The Temple Repaired.....	2 Chron. 24: 4-14
June 6.	Hezekiah the Good King.....	2 Chron. 29: 1-11
June 13.	The Book of the Law Found.....	2 Chron. 34: 14-28
June 20.	Captivity of Judah.....	2 Kings 25: 1-12
June 27.	Review.	

LESSON IV.—NINEVEH BROUGHT TO REPENTANCE.

For Sabbath-day, April 25, 1891.

SCRIPTURE LESSON.—Jonah 3: 1-10.

GOLDEN TEXT.—The men of Nineveh shall rise up in judgment with this generation, and shall condemn it; for they repented at the preaching of Jonas: and, behold, a greater than Jonas is here. Luke 11: 32.

INTRODUCTION.

Jonah's prayer and deliverance are recorded in chap. 2. Three days and three nights furnished ample time for prayerful meditation, repentance and promises of future obedience. Now comes the second call.

EXPLANATORY NOTES.

V. 1. "Word came the second time." Humbled, and repentant he is well prepared to deliver the message. Jonah is called the Old Testament Apostle to the Gentiles. Having experienced sin, repentance and blessed pardon he can proclaim the doctrine with intense feeling. "Salvation is of the Lord," (2: 9) is a text of great importance to him. v. 2. "Great city." According to chap. 4, verse 11, there were over 120,000 infants for whose sake the city should be spared. It was great in renown, influence and population, and in view of it great was Jonah's task. "The preaching."—The crying, or proclamation. "I bid thee." No glittering generalities, no crying of peace when there is no peace, no discussions on the authenticity and inspiration of the Word of God, no defense of the true religion, but the judgments of God upon the impenitent, the law of God which convicts of sin. God demands of his servant unconditional obedience. Not every gospel message is of necessity just like this, but it must be the truth of God in its simplicity and directness. Ministers are not responsible for results if they are faithful to their commission. They may lose bread and butter and be asked by the trustees to resign, but their duty is clear. v. 3. "So Jonah arose." He obeyed as quickly now as he before disobeyed. "Unto Nineveh." On foot it would take several weeks to reach the city. "According to the word of the Lord." If every sermon and every teaching in Sabbath-school were thus, error would soon flee before the advancing light. Are the helps you use in school teaching the faith as delivered unto the saints? "Three day's journey." If this refers to the distance around the city, it was about sixty miles. Secular history has described Nineveh as fifty miles in circumference, with a wall wide enough for six chariots abreast, and 15,000 towers, each about 240 feet high. This may be overdrawn, but modern discoveries find ruins twenty miles apart supposed to have been large palaces. v. 4. "Began to enter into the city." What emotions were his as he viewed its grandeur, wealth and luxury! How plain the humble preacher compared to the extravagant dress of the proud Ninevites! "A day's journey." Some twenty miles in a zigzag route. First up one street then down another, crying, "Yet forty days and Nineveh shall be overthrown." Fearlessly he proclaimed that divine message. Men hear in amazement. Jonah is a grand character now. Hear his piercing cry from street to street. Mysterious, the cry is all the more effective. Soon the king hears it and trembles on his throne. Conscience is aroused. Their wickedness comes up before them. When a preacher preaches in downright earnest like that, the Holy Spirit sends the message home to the heart and conscience of the hearer. He must repent or grow harder hearted. "It is a savour of life unto life" to some, "death unto death" to others. v. 5. "The people believed God." This was to recognize Jonah as his prophet. It was a belief in the God of the Hebrews. Of other Gentiles it has been said, "So great faith" had not been found, "no, not in Israel." "Proclaimed a fast." The usual expression of mourning among many nations. Joel 2: 12. "Sackcloth." A texture of goat's hair used by mourners. "Greatest to least." From king to servant. v. 6. "King of Nineveh." Just who is not certain, though generally supposed to be Sardanapalus. "Arose from his throne." No place for a repenting man. He lays aside his beautiful robes and like any repentant sinner sits in humiliation. Behold the contrast: kingly robe and sackcloth, ashes and golden throne. v. 7. "Proclaimed." Made public. "Decree." A royal mandate. "Nobles." Though a despotic king, he voluntarily associates his great men with him in issuing the edict. "Man, nor beast." Both man and that which ministered to his pride must fast. v. 8. "Beast be covered." With the same emblems of mourning. "Cry mightily."

Both man and beast. Even the "much cattle" is assigned as one reason for sparing the city. 4: 11. "Let them turn." What would prayer be worth without turning from evil? Every true prayer thus ends. Repentance is turning from evil. Vastly more than feeling badly and confessing to wrong doing. "From the violence." That was a characteristic sin of the wealthy Gentiles. Isa. 10: 12-14. v. 9. "Who can tell." They had heard only the preaching of justice. But the God of the Hebrews was known to be a God of mercy and love. Surely there would be some hope for a repentant Gentile. "God repent." Language adapted to man's weakness. God repents of no evil nor is he changeable. His threatenings and promises are all conditional. As we meet the conditions do we determine his cause. "Pierce anger." Strong and righteous indignation. "We perish not." There is hope in God's mercy, when that mercy is not "presumed upon." "God be merciful to me a sinner . . . and he went down justified." v. 10. "God saw their works." Works the fruits of faith and repentance. "Ye see then how that by works a man is justified and not by faith only." James 2: 24. "Faith without works is dead." "Turned from their evil way." No better proof is needed of their belief in God. "God repented." They had changed their condition and the results are changed. "He did it not." Did not visit them with judgment, but with mercy according to his promises. Neither the prophecy failed, nor their repentance of its fruits. In the very threat there lays the condition. When Nineveh again returned to sin and remained incorrigible, it was destroyed.

QUESTIONS.

Relate briefly the incidents of the last lesson? What did Jonah do while in the fish? Outline? Is neglected duty to be performed? What was God's second call to Jonah? Did he obey? Describe Nineveh. What is meant by "three days' journey"? "A day's journey"? What was the message delivered by Jonah? Did the people believe? What did the king do? Whom did he associate with him in the proclamation? How did they pray? What evidence of their faith and repentance? What was the chief sin? What hope did they express? How does God repent? What did God see in them? What did God do? Leading thought? Doctrines? Is the so-called foreign mission work involved in Christ's commission to his disciples? Recite Golden Text. Whose words are they?

HOME NEWS.

Rhode Island.

WESTERLY.—The general health in Westerly seems, in comparison with other places, remarkably good for the season. There have been a few cases of scarlet fever, and *la grippe* has fastened its hold upon several, but there has been nothing like an epidemic of either malady.—After ten days of beautiful weather, April 2d and 3d give us the characteristic smiles and tears which personify this month, with somewhat of the flurry and bluster of March thrown in.—Rev. Mr. Whitford preached his farewell sermon on the Sabbath of March 28th, to a large and attentive audience, many from other churches of the place being present. His thoughtfulness manifested in the exhortation to the sympathy and hearty support of the church to be freely given his successor, and for everything like adverse criticism to be withheld, both for the sake of pastor and people, was admirable. He administered at communion the next Sabbath, April 4th.—An "Orange Tea," given by the young people in the church parlors on the eve of April 2d was a picturesque and pleasant affair.—The local W. C. T. U. secured Miss. Elizabeth U. Yates, a returned missionary from China for two addresses, one on the evening of March 28th, in the Broad Street Baptist church, upon her missionary experiences was illustrated with idols and the costume of a Chinese lady. A good audience and generous collection attested both the interest and appreciation given her. On the afternoon of the Sunday following she spoke in the Calvary Baptist church to a full house upon temperance, giving her address entitled: "The Conflict of the modern Hercules," in which the conflict with intemperance is likened to the labor of destroying the Leonæian Hydra, whose heads were legion, growing out again as fast as cut off, but destroyed at last by being burned away all save one which was immortal and was buried forever beneath a huge rock. Miss Yates summed up the various heads, or arguments in favor of alcoholic stimulants, as seven, *viz.*, value as food, as medicine, custom, moderation, light drinks, the double head of legality and profit, the latter with its glittering golden mask removed proved of fungus growth;

all these were being consumed by the torch of facts, while the immortal head of appetite could only be overcome by burial beneath the Rock of Ages. Miss Yates gave the same address a few weeks ago at Ashaway, and there and here those whose judgment is considered as without question pronounce it the finest thing upon temperance ever given in this county.—Our next Union Temperance prayer-meeting is to be held in the Episcopal church. The interest in these meetings seems unabated, and it is hoped it may remain, even though the coming of Mr. Burdick may be delayed. M.

Kansas.

NORTONVILLE.—We have just passed a week, ending with March 29th, of unusual variety of disagreeable weather. If I mistake not, but one day out of the seven was fair—the rest was rain, snow, hail, a disturbance of the elements with thunder and lightning, more rain, and to cap all, which was the most disagreeable of all, and to the oldest inhabitants of Kansas the greatest amount of *mud and rain* ever seen any where.—Spring is quite backward, no signs of moving plow, or sowing grain, except some one may have forced the season and started in a plow on a high ridge meadow. We were glad to see the sun shining again to-day and the wind shift away from the north-east quarter where it stood several days, to the south-west, and finally to the north-west, giving us a good stiff changing breeze, a genuine March wind, and with it this mud is fast disappearing. In a very few days everybody will be on the *qui vive* fast, now only waiting for a little less mud in the fields for grain sowing to begin. Winter wheat in this section is looking remarkably fine, never was known a winter and spring in Kansas so favorable for it as this. Prices of grain and stock, cattle and horses, are steadily advancing. People predict a fine season for Kansas this year. Last year it was quite a dry season, more so than for many years past. It scarcely, if ever, happens that Kansas has two dry seasons together. As a rule eastern Kansas has about as uniform a growing season as any of the Western States.—Eld. Cottrell is still absent on his California missionary tour, but will return to us in a few days, full of his usual vigor and zeal in his ministerial and pastoral work. Some doubted the propriety, at the time, of his being absent so long from his church field, just after so spirited an awakening as we enjoyed this winter; but others may have gained what we have lost. The pulpit has generally been supplied by some one. Mrs. Cottrell has been very agreeably making the pastoral visits in Eld. C.'s absence. J. H. T.

MARCH 29.

ELD. JAMES C. ROGERS.

The Rev. James C. Rogers died at his home in Milton Junction, Wis., on Wednesday morning, April 1, 1891. About one year ago he had a severe attack of *la grippe* from which he never fully recovered, at last he had a complication of difficulties and general decline. Last June he visited the scenes of his boyhood, hoping to be benefited in health by the change. He returned in September, apparently much better, but it proved to be only a temporary improvement, as he soon began again to fail, medical skill and kindly nursing by willing hands proved unavailing, and he closed his earthly career beloved by all who knew him.

The funeral was held at the Milton Junction Seventh-day Baptist church on April 3d, and was largely attended by those of nearly all shades of belief. The sermon was preached by the writer, Elds. Wardner and Dunn and Pres. Whitford assisting in the services. Eld. Bond assisted at the residence.

Mr. Rogers was born in Waterford, Conn., May 23, 1822. He accepted Christ and united with the Waterford Seventh-day Baptist Church in the autumn of 1837, under the labors of Eld. Alexander Campbell. In the year 1840 he took up his residence at Preston, N. Y., here he labored in revival meetings as a lay worker

associated with Eld. Jabez Swan, a noted revivalist. In the spring of 1844 he was married to Miss Clarinda Miller, of DeRuyter, who survives him. He again removed to Waterford, where he was engaged as captain of a Georgia Bank fishing schooner. While living here he was licensed to preach. After about two years he accepted a call to become pastor of the DeRuyter Seventh-day Baptist Church. He was ordained, by request of this church, at the General Conference held at Leonardsville, N. Y., Sept. 7, 1855. He at once moved to Southamptton, Ill., becoming pastor of the church at that place; here he remained three years. He next accepted the pastorate of the church at Edgerton, Wis., remaining two years. In the year 1860 he located as pastor of the Rock River Church, remaining in this charge until about eight years ago. After he resigned the pastorate he preached for this church for about two years more as supply.

He was father of five sons and two daughters; four of the sons are interred in the Rock River cemetery, where his remains were laid away, the remaining children are still living.

There are many homes in Southern Wisconsin into which he has brought gospel consolation and comfort in hours of bereavement and sorrow. He was very sympathetic in his nature and had a kind word for all. He will be greatly missed. There is

One less to bind to earth,
One more to love in heaven.

G. W. H.

RESOLUTIONS.

Since it has pleased our Heavenly Father to take unto himself our dear sister, Mrs. E. Lua Babcock, whom as President of our Society for Christian work, we sadly miss and deeply mourn; therefore,

Resolved, That while we shed tears of sympathy with her family, and mourn with them their loss, we would lovingly point them to Jesus, her Comforter, in whom she trusted, and with whom she now rests, and who waits to comfort all who mourn.

Resolved, That as we bow our heads in submission and sorrow, to the Divine will, we yet strive to look upward with Christian cheerfulness in emulation of this special trait of her life and to go onward with courage in the work of benevolence and love, over which she so heartily and faithfully presided.

Resolved, That as a tribute of sisterly love, this Society waive holding further sociables this season.

Resolved, That a copy of these resolutions be sent to her husband, Mr. Geo. H. Babcock, with the assurance of our deepest sympathy; also that a copy be sent to the SABBATH RECORDER for publication.

MRS. A. H. LEWIS,
MRS. D. E. TITSWORTH, } Com.

THE ALFRED ALUMNI ASSOCIATION OF NEW YORK.

To the Editor of the SABBATH RECORDER:

A number of old students of Alfred University, deeming it desirable that an Alumni Association should be formed in this city, sent out invitations to attend a preliminary meeting with this end in view. The meeting was held at the office of Dr. Daniel Lewis. Although the weather was quite stormy, the call met with an encouraging response.

A temporary organization was effected by electing Dr. Lewis, President, and H. G. Whipple, Secretary. Letters were read from President Allen, Rev. A. H. Lewis, Prof. Thomas Stillman, and Rev. L. E. Livermore, expressing interest in the movement and regret at their inability to be present. An informal discussion followed, and it was decided to organize an association to be known as the Alfred Alumni Association of New York, to be composed of such old students of Alfred University, whether graduates or not, living in and near New York City, as may desire to become members.

Dr. Daniel Lewis, Corliss F. Randolph, Clarence C. Chipman, and Herbert G. Whipple were elected a committee to take such steps as may seem best to effect this purpose.

The committee are actively engaged in making preparations for a meeting to be held in this city early in May, when President Allen and other prominent Alfred men are expected to be present and deliver addresses.

SECRETARY.

NEW YORK CITY, April 6, 1891.

LE ERLOW.

The subject of this notice, Le Erlow, was born at Lieu Oo, China, and died at Shanghai, China, Feb. 8, 1891, aged 51 years. He was the son of Le Chong and wife, who were both members of our little church at Shanghai. The father was one of the constituent members, and the first who received baptism at the hands of Eld. Carpenter in China, the rite being administered Oct. 20, 1849. On April 12, 1862, the mother and Erlow were baptized and united with the church. In less than one year from this time the father passed over, in the hope of the church triumphant, and in the summer of 1866 the companion departed also.

In childhood Erlow was under the care and instruction of a Christian father, and was also sent to our Mission School, where he got a fair knowledge of the Chinese character, and received Christian instruction. He often related reminiscences of those early days. He would tell how Eld. Carpenter, for fear of spoiling the child, could not spare the rod, and he would speak from experience, too. He very much enjoyed telling what Eld. Carpenter said about certain passages of scripture, or on certain subjects. The following quotations are taken from the Shanghai Church record of 1863, and will, I trust, be of interest, showing the official relation that Erlow held to this church:

Oct. 4. Church met at the house of their pastor, Eld. Carpenter, and elected Tsau Tsung Lan pastor, to enter upon the duties of the office when Eld. Carpenter shall leave the country, and Kiang Kwang and Erlow as elders; also Chang Yeun and Tsing San as deacons.

The ordination took place on the 5th Sabbath of October, 1863. Sermon, consecrating prayer, right hand of fellowship, and charge, by Eld. Carpenter. The bishop, elders, and deacons, all ordained on the same occasion.

From the time of his ordination till Bro. Davis came to this field, I find no record concerning him. After that time he was variously employed in the mission as preacher, teacher, and assistant in the dispensary. There seems to have been a meeting of the missionaries and church held Oct. 29, 1886, to consider certain charges against Erlow. These charges referred to certain reports and certain evidence that he had fallen a victim to the opium habit. The fourth charge says:

He admits that he has used it occasionally, but claims to use it as a medicine.

After remarks upon the case it was

Resolved, That Erlow be suspended from employment in mission work for two months, or till complete satisfaction is given that he has thoroughly repented and reformed in regard to the use of opium and deception.

There appears to have been no further public action taken with regard to this matter; but he continued to attend public worship, and occasionally took some part in the services. So far as could be ascertained his conduct was circumspect, and there was no evidence of indulgence in his former habit. Last summer he was employed in the Boys' Boarding School. This position he continued to hold till the time of his death. In the duties of the school-work he was efficient, and did well till the influenza came to us. It grasped his immense frame

and seemed to wreck it. He never rallied from the effects of this attack, and fell an easy prey to pneumonia, which ended his life career.

Erlow was conceded to be a masterly preacher, rightly dividing the Word that it might catch the ears and touch the hearts of his hearers. In these last few months of our more intimate acquaintance with him, it was pleasant to realize what advanced and spiritual conceptions he had of the Scriptures; and how eagerly he grasped at every apparently new revelation of its truths. He was very superior also as a teacher in Sabbath-school. Only eight days before his death he preached at our Sabbath services. When Bro. Davis invited him to preach at this time he consented without any hesitation, but it was very apparent to many present that the effort was too severe a task. During the following week he was quite ill, but we could scarcely have believed that his end was so near. On his last earthly Sabbath he said he did not know but his heavenly Father wanted to call him away. That evening he prayed to his Father, asking him, if it was his will, to restore him to health speedily, but, if not, to call him away soon. Between 4 and five o'clock in the morning we were called to his bedside, but death was there. When I came to him he started to call my name, but it was partly inaudible. When Bro. Davis arrived he inquired if his heart was peaceful, and he indicated that it was. About 7 A. M. his spirit returned to God who gave it, and we stood around the remains, scarcely able to realize the facts, but our bleeding hearts constantly saying, "It is true! it is true!" His funeral services were conducted by Bro. Davis in the school-house, the place of his last earthly toils.

His remains were laid to rest, according to his expressed wish, in the little church cemetery. He was the first of our church-members buried in this lot. Only our heavenly Father knows who will be the next. He leaves a wife, two brothers, a sister, three children, and many friends to mourn their loss; but thanks be to Him who said: "Let not your hearts be troubled," the most of them mourn not as those who have no hope of the heavenly mansions.

G. H. FITZ RANDOLPH.

SHANGHAI, China, Feb. 22, 1891.

THE HOME-COMING OF MR. AND MRS. DAVIS.

When the Rev. Lyman Jewett returned to America for needed rest in 1862, after having labored for fourteen years among the Teloo-gos, he was met by the discouraging fact that the Baptist Missionary Union were seriously contemplating the abandonment of the mission, because the results, as seen by the Board, did not seem commensurate with the amount of funds and labor bestowed. When the matter of relinquishing the mission was proposed to him by the Union, and considerations urged in justifications of such a step, he was sadly disheartened, worn out as he was by his long continued labors, and the lack of sympathy from those to whom he had a right to look for aid, because of the gospel privileges which they enjoyed.

But Mr. Jewett was firm in his belief that the Lord had "much people" among the Teloo-gos, and that it was the duty of the Baptists of America to give them Christ's gospel. He believed that the prayers already sent up to heaven would yet be answered; that the labors, the struggles, the sacrifices, and the money thus far laid upon the altar of God for the salvation of the Teloo-gos, had not been squandered, but would, in due season, bring forth a rich harvest.

"The Union may abandon the field," said Mr.

Jewett, "but I will bear no part of the fearful responsibility involved in that abandonment. If encouragement and aid are refused me by the Union, then I will return alone and spend my remaining strength and days among the Teloogoos."

The Lone Star Mission, as that to the Teloogoos was called, was, to Mr. Jewett, precious beyond expression, and he never relaxed his confidence in its ultimate success. With the vision of faith he beheld the day breaking for the millions of that benighted people, and his confidence, courage, faith, and determination prevailed to have the mission reinforced. The gracious success which followed further labors upon that field, the thousands who have been gathered into Christ's kingdom from that people, bear witness to the wisdom of sustaining the work.

The feelings of our brother and sister Davis on leaving the China mission for needed rest, are akin to those of Mr. Jewett on leaving his beloved work among the Teloogoos, and his long ago experience is brought to mind by the words of Mrs. Davis, written before leaving China, and published in the RECORDER of March 5th. Her words have touched a chord of sympathy in many hearts, and were read by some through blinding tears, because of the circumstances which called forth such a "plea" from our devoted missionaries. "The fear," Mrs. Davis writes, "that we may be detained away from the field longer than a reasonable time for rest and change, takes away half, yes, I must say most, of the joy in going. We both feel that if we knew we could not return we should prefer to take the risk of life in remaining. The demands of the work are great. Laborers are few. Life is short. But we know our times are in God's hands. He has been with us all these years, enabling us to acquire somewhat of this difficult language that we might be able to tell the story of the cross, and the love of Jesus, the risen Saviour, to this people."

Mr. and Mrs. Davis have given eleven years of self-sacrificing labor,—eleven years of seed-sowing on that vast and perishing field. Eleven years! and during all that time the crying needs of China's millions who have never yet heard the story of a Saviour's love, have been rolling their burden with ever-increasing pressure upon their hearts. Can we wonder that they feel it an imperative duty, yea, an exalted privilege, to be the messengers of such glad tidings of great joy to that benighted people? We should wonder, and mourn, and feel that they had not caught the true spirit of the gospel were it otherwise.

But there is a loving service to be rendered by every church and every individual in the denomination, if the home-coming of our missionaries is made as bright and joyous as it should be. Doubtless their reception will be a joyful surprise to them, for we believe they are mistaken in the impressions they have gained as to the sincere loyalty of a large proportion of our people to the work to which they have devoted their lives.

We must remember that they were far away out of the general current of loyalty that obtains for both home and foreign missions among a very large number of our devoted people, and that their impressions were gained by the ripples and side eddies of thought and feeling that found expression now and then in our denominational records. We do believe that our people are coming more and more into sympathy with all of our missionary enterprises, and

our faith is strong that they will sustain the Missionary and Tract Boards in the arduous burdens imposed upon them, and make it possible for them to carry out enlarged plans of operation.

We believe, furthermore, that our returning missionaries will be met with that cordial sympathy which can only be expressed by a liberal support of the work to which they have dedicated their lives, and that they will be made to feel from the first that they will not be detained in the home-land longer than they may desire.

MRS. C. M. LEWIS.

ALFRED CENTRE, N. Y., March, 1891.

THE SEVENTH-DAY ADVENTISTS.

I have been greatly impressed with the success and magnitude of the work of Seventh-day Adventists on the Pacific Coast. I have found them almost everywhere I have been; their publications in public places, especially railroad depots, and even churches in nearly all the larger towns I have visited. Here at Oakland, their Pacific Press Publishing House, and two other buildings connected therewith, the church, and boarding-house, and a few residences owned by their people, cover nearly an entire block in the central part of the city. Their publishing house does an immense business, both of their own and job work. I was told that in the last year they had sold \$750,000 worth of the publications of the whole denomination. A few months since they fitted out a ship named the "Pitcairn," to do mission work in the Pacific. It has already visited Pitcairn Island, whose inhabitants had been converted to their faith, and nearly a hundred souls, all upon the Island except the children, have received baptism at their hands, and been organized for work according to the methods of that denomination. Bible-readers, male and female, are trained and sent out all over the country, and in fact the world. For their numbers, I doubt whether any people can be found doing more than they in the line of publishing and scattering their views to the whole world. They stand at the front, too, in sanitary work. They have a church of three or four hundred members here, and one in San Francisco of between one and two hundred,—a college at Healdsburg, and Sanitarium I believe, at St. Helena. There are some able debaters among them, and defenders of the faith. They met Rev. D. M. Canright when he visited this coast in the interests of the Sunday and anti-Adventism, and claim a victory in the debate, inasmuch, as they say, they lost none, but afterward received a dozen from their opponent's ranks.

I have, however, been disappointed and chagrined to find a narrow spirit among the leaders in Oakland in their treatment of the representative of the Seventh-day Baptists. This was not true at Fresno. I could ask for no better treatment than that accorded me there, and it was certainly appreciated and I hope not abused. But I have been utterly unable to get the use of their church here in which to give a Sabbath discourse, though I offered to pay gas and janitor bills, and they had no appointments on the night I desired it. Neither their elders nor trustees were willing to grant this favor. This is the first time I have been entirely refused. The Presbyterians have given me their church for a week of gospel service. The First-day Adventist, Quaker and Christian denominations have opened their churches for our Sabbath discourses; the First-day Baptists have furnished a fine building for our church organ-

ization, but it was left for the Seventh-day Adventists of Oakland, who have God's Sabbath in common with us, to refuse us the privilege of vindicating that Sabbath in their house of worship. As I was awaiting their decision, I saw among their books, some entitled: "The Spirit of Prophecy," and I thought, they may have the spirit of prophecy, but they yet have lessons to learn in the spirit of Christ, and Christian courtesy. I trust, however, that this is an exceptional case, and that the whole denomination is not to be judged by it.

G. M. C.

OAKLAND, Cal., March, 1891.

THERE is nothing will make you a Christian indeed but a taste of the sweetness of Christ. "Come and see" will speak best to your soul.

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☞ THE address of Mr. and Mrs. Carpenter is St. Mary's Lodge, 156 Albion Road, Stoke Newington, London, N.

☞ REV. J. W. MORTON desires his correspondents to address him hereafter, till further notice, at North Loup, Nebraska.

☞ REV. J. L. HUFFMAN desires his correspondents to address him at Salem, W. Va., instead of at Lost Creek, as heretofore, until further notice.

☞ THE Quarterly Meeting of the Otselic, Lincklaen, DeRuyter, Cuyler and Scott churches will be held with the Church at Cuyler Hill, April 26, 27. All are cordially invited to attend and help make the meeting a mutual blessing. L. R. S.

☞ COUNCIL REPORTS.—Copies of the minutes and reports of the Seventh-day Baptist Council, held in Chicago, Oct. 22-29, 1890, bound in fine cloth, can be had, postage free, by sending 75 cts. to this office. They are on sale no where else. No Seventh-day Baptist minister's library is complete without it. A copy should be in every home. Address John P. Mosher, Ag't, Alfred Centre, N. Y.

☞ THE New York Seventh-day Baptist Church holds regular Sabbath services in the Boys' Prayer-meeting Room, on the 4th floor, near the elevator, Y. M. C. A. Building, corner 4th Avenue and 23d St.; entrance on 23d St. Meeting for Bible study at 10.30 A. M., followed by the regular preaching services. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service. Pastor's address, Rev. J. G. Burdick, 245 West 4th street, between Charles and West 10th streets, New York.

☞ THE Chicago Seventh-day Baptist Church holds regular Sabbath services in the lecture room of the Methodist Church Block, corner of Clark and Washington Streets at 3.20 P. M. The Mission Sabbath-school meets at 2 P. M. at Col. Clark's Pacific Garden Mission. Strangers are always welcome, and brethren from a distance are cordially invited to meet with us.

☞ JONES' CHART OF THE WEEK can be ordered from this office. Fine cloth mounted on rollers, price \$1 25. Every student of the Sabbath question—and all of our people should be that—ought to have one of these charts within reach. It is the most complete answer to the theory that any day of the seven may be regarded as the Sabbath, provided people are agreed in doing so, and all that class of theories yet made. The uniform testimony of the languages is that one particular day, and that the seventh—the last day of the week—is the Sabbath. Send for the chart.

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CONDENSED NEWS

Gold-bearing quartz has been discovered in a stone quarry near New Haven, Conn.

There are now nineteen cases of small pox in the military hospital at Havana, Cuba.

The overseers of Harvard College recently voted against shortening the course in that institution.

Edmond De Hault De Pressense, the well known French Protestant pastor and writer, died in Paris, April 8th, aged 67.

John D. Lewis, a colored lawyer of Philadelphia, who recently died, bequeathed \$100,000 as a fund to aid in securing to colored persons in the United States their civil rights.

During February the railroad accidents in this country included ninety-three collisions, ninety-three derailments and 100 other accidents, in which sixty-one persons were killed and 275 injured.

A circular is issued by the director of the United States mint offering an award of \$500 for each design accepted for the following coins: The obverse and reverse of the silver dollar, and for the obverse only of the half dollar, quarter and dime.

William Wallace, postmaster of Indianapolis, Ind., died April 9th, aged sixty-six. He was a son of the late Governor David Wallace, brother of General Lew Wallace and was President Harrison's first law partner.

DIED.

SHORT obituary notices are inserted free of charge. Notices exceeding twenty lines will be charged at the rate of ten cents per line for each line in excess of twenty.

BURDICK.—In Genesee, N. Y., April 1, 1891, of congestion of the lungs, Almada, wife of Wait S. Burdick, in the 69th year of her age.

Sister Burdick was a native of Lincklaen, N. Y., where, in early life, she professed faith in Christ and united with the church. Afterwards she removed to DeRuyter, changing her membership to that church. About twelve years ago she was married to Wait S. Burdick, of Genesee, and soon joined the First Genesee Church. During her last illness, which lasted only four days, she manifested a strong hope in the Saviour, and spent much time in prayer.

COON.—In Nile, N. Y., April 4, 1891, of consumption, Charles Abner, son of the late Wm. N. and S. Maria Coon, aged nearly 24 years.

Brother Charles was born July 5, 1867, in the town of Cuba, N. Y. His parents died when he was about five years of age, when he went to live with his uncle, Orson M. Witter, of Nile. He made a profession of religion and was baptized into the Seventh-day Baptist Church of Friendship, by Rev. C. A. Burdick. He became a very successful teacher in the public schools, especially in Independence, N. Y., where he faithfully labored until failing health severed the pleasant relation between teach-

er and patrons. He was active in the Independence Society of Christian Endeavor, and was its honored Secretary until called away by sickness. His funeral was attended at Nile by friends from Alfred Centre, Independence, Stannard's Corners, Wells-ville, and Edolstein, Ill., and conducted by the pastor of the Independence Church, who had been a special friend. He leaves two sisters and a large concourse of friends to mourn his early death.

H. D. O.

PARKER.—In Willing, N. Y., April 7, 1891, Harriet, relict of Zalmunna Parker, in the 57th year of her age.

The circumstances of her death, as we learned them, are as follows: She was holding a pair of young horses while her son was hitching them to a loaded wagon, the horses started, throwing her down, bruising her lower extremities. She was assisted into the house and a physician was called, who found no serious hurt, but injected morphine in one shoulder and said he would not need to come again and left. Up to this time she was able to sit up and walk about the house but in three hours she was dead, not speaking but once. She was a kind and affectionate mother and beloved by those who knew her. She has left four children and a large circle of other relatives. Her funeral was largely attended at Fulmer Valley.

J. K.

BURDICK.—At Brookfield, N. Y., March 28, 1891, Miss Mary Burdick, aged 80 years and 9 months.

The deceased was born in the town of Brookfield, and had spent a life-time in its confines. She was one of those quiet souls that do their work without show. She had never made a public profession of religion, but had been a faithful attendant and supporter of our church. But her faith was fixed on Christ, and in this her last sickness she was found to be ready, nay, at times even anxious, to depart and be with her Saviour. She bore the name of a good woman. She leaves one brother, Clark Burdick, of Brookfield.

O. A. B.

HEWITT.—At Farina, Ill., March 29, 1891, of consumption, Hannah Catharine, wife of James E. Hewitt, and eldest daughter of the late Jeremy and Keziah Davis, aged 36 years, 1 month and 26 days.

She was born in Edgerton, Wis., Feb. 3, 1855, and was baptized and received into the fellowship of the Walworth Seventh-day Baptist Church by Eld. L. E. Livermore, during his pastorate there, of which church she remained a member until called to join the church triumphant. With "Kate," to live was to do. A husband and two little children, Edward and Phebe, are left to mourn the loss of a devoted wife and mother. Funeral services were held at Walworth, Wis., whither the deceased was brought for burial. Sermon by the writer from Rev. 21: 25. "There will be no night there."

S. H. B.

ROGERS.—At his home in Milton Junction, Wis., April 1, 1891, Eld. James C. Rogers, in the 69th year of his age.

BABCOCK.—At his home in Garwin, Iowa, April 8, 1891, of pneumonia, Rev. Maxson Babcock, aged 73 years, 11 months and 3 days. Sermon by the writer from 2 Tim. 4: 7, 8. A proper obituary will be prepared in due time.

E. H. S.

BOWEN.—In LeGrand, Iowa, April 3, 1891, Mrs. Sarah A. Bowen, wife of Geo. Bowen, aged 34 years, 2 months and 4 days.

The remains were brought to Garwin, Iowa, her old home, and the funeral service held April 5th, in the Christian church. Sermon by the writer.

E. H. S.

CARD OF THANKS.

We desire to express our sincere thanks to all the friends at Farina, Chicago and Walworth, who so kindly assisted in performing the last sad rites for our wife and sister, Mrs. Hewett.

JAS. E. HEWETT, MARGARET HULL.

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